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ON SATANIC INFLUENCE.—PART I.

Resist the Devil, and he will flee from you.—JAMES iv. 7.

THERE are some persons who presume not only to doubt, but positively to deny, the existence and influence of that evil spirit, who is denominated in the sacred volume, the Devil; but I am utterly at a loss to understand how they who admit the authenticity of the Scriptures, can entertain such a sentiment, with any colour of consistency. It is obvious that for all our knowledge of the spiritual world, we must be indebted simply to the discoveries of revelation. Our organs of vision are limited in their range to material objects: spiritual existences are too refined and aërial to meet the senses. They are imperceptible to the eye, and impalpable to the touch; but their reality is not on this account the less certain, since the testimony of divine truth, as to the important fact, is clear and decisive, and does not in the slightest degree militate against the dictates of sound and enlightened reason.

The material world is crowded with living proofs of creative energy; why then should we imagine the spiritual world a waste unpeopled desert; and fancy the Deity to sit enthroned in silent and solitary grandeur? In the visible creation we behold a regular gradation in the scale of existence, ascending from animals of the simplest organization, up to the complex and beautiful structure of man; but why should the ascending scale stop at this precise point? Since man combines in his own nature, a material body and an immortal soul, may we not reasonably suppose that he forms the connecting link in the great chain of being; that unnumbered ranks of intelligences have been created, superior in dignity and power to man; so that while he occupies the highest station in the order of material, he fills the lowest in that of spiritual, existence? This supposition is sanctioned by the high authority of scripture; and reason and revelation perfectly accord therewith. Hence we read of angels; of cherubim and seraphim; of thrones, principalities, and powers, in heavenly places.

But although the existence of good angels be admitted, the pos-

sibility of evil spirits may still be questioned. We know, however, by melancholy experience, that sin has appeared in one province of the creation, among beings who were originally as innocent and holy as the angels themselves; and therefore it is not incredible that it may have appeared in other parts, among beings of a higher rank. The origin of evil is a problem too intricate and difficult for the human intellect to solve; but its existence is evidently not incompatible either with the wisdom, power, or goodness of the Deity. Creatures, however exalted their dignity, and enlarged their capacity, may deceive themselves with the vain expectation of improving their condition; and hence a guilty ambition might find a place among them, and prompt to deeds of open rebellion against their Creator. And doubtless there were cogent reasons, however inscrutable to us, which induced the Deity to permit so fatal a delusion to prevail, notwithstanding the awful consequences which it necessarily entailed. Hence, in the epistle of Jude, mention is made of those angels, "who kept not their first estate, but left their own habitation;" who were dissatisfied with the station in which the Deity had placed them, and aspired after higher honours. These are described, as "reserved in everlasting chains under darkness unto the judgment of the great day." With this striking representation, the language of the Apostle Peter exactly corresponds:—"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Whenever rebellion breaks forth, there is generally one of a bolder cast and more enterprising character than the rest, who takes the lead, and urges forward his companions in crime by his example and exhortation. Among the angels who dared to wage an impious war with the Eternal, there was one more aspiring and more guilty than his associates, who became their leader and prince; who is stigmatized as the arch-apostate, the chief of the revolted spirits. This is the mighty and malignant being, who is styled, in scriptural language, the Devil. Pride was the occasion of his crime and his condemnation; and as his guilt was awfully aggravated, his punishment was signally just. The arm of Omnipotence was extended to avenge the insult, and he was hurled, with all his criminal associates, from the region of light and purity and joy, into the dark and fathomless abyss of woe.

If then the existence of this evil spirit be admitted as an established fact, it can scarcely be doubted that he is capable of exerting, and actually does exert, a most powerful and pernicious influence over the minds of men. His energies indeed have doubtless been in some degree impaired by his fall; for sin not only debases, but weakens the faculties; but it is probable that he still retains a large portion of that capacious intellect which he originally possessed; together with that superadded subtilty which arises from power perverted by guilt. Sin generates a feeling of deep malignity, and it is natural for the guilty to find a fearful satisfaction in rendering others as depraved and wretched as themselves. Hence it is not a poetic fiction, but a just and rational representation, which describes the Devil as moved with envy,

when he beheld our first parents as they came pure from the hand of the Creator, and as instantly resolving to effect, if possible, their ruin. Hatred, malice, cruelty, revenge; every base and malignant passion, would prompt him to engage in this new enterprise. Thus would he give vent to the smothered emotions of disappointed ambition; and his deep-rooted enmity would display itself in aiming to deface that first and beautiful creation on which the Deity had enstamped his moral image. In order to compass his end, he assumed, according to the Mosaic history, the form of a serpent, and by an artful falsehood, allured the mother of mankind to taste the forbidden fruit, and thus to violate the positive injunction which the Deity had given. This action may appear trivial; but it betrayed a disposition in the highest degree criminal;—a disregard to the authority, and a disbelief in the veracity of God; together with an unworthy preference of mere sensitive gratification to the enjoyment of the divine favour. Hence the mournful consequences which it has involved. This transgression has entailed on the human race a fallen and polluted nature; and the Devil, having been too fatally successful in the seduction of our first parents, obtained an easy conquest over their posterity, and has ruled them with an iron sway. Hence the earth, which once promised to become the favoured seat of harmony and happiness, has, ever since the fall, been the scene of anarchy; the dwelling-place of misery. How widely extended are the ravages which sin has made! How entirely has it effaced every vestige of the primæval dignity of man! To what but to the malignant influence of Satan are we to trace the total alienation of the human heart from holiness and God? To what but to infernal agency can we ascribe those fierce and unrelenting passions, which have so often led to crimes of deepest die? These are strong confirmations of the scriptural sentiment, that men are "taken captive by the Devil at his will;"—that he has obtained an entire and fatal ascendency over the human mind.

Apostate spirits are styled "the rulers of the darkness of this world;" and this expression evidently intimates, that they have been active agents in the production of that intellectual and moral darkness, which has enveloped the earth. They have reared the altars of idolatry, and instituted those cruel and obscene rites, which are a disgrace to humanity. The gloomy aspect and darkened features of superstition plainly indicate its origin. For four thousand years, Satan was permitted to reign as "the God of this world," almost with an undisputed empire. One little spot alone was sacred to the worship of Jehovah, and blest with the holy light of truth; while every other portion of the globe was under the dominion of the Prince of Darkness. At length, "the Son of God was manifested to destroy the works of the Devil." But in order to accomplish this great object, he had to sustain a fearful conflict with the hosts of hell. No sooner did he enter on the field of his high enterprise, than he was assailed by every artifice and stratagem that Satan could devise; and for the space of forty days and forty nights had the holy Jesus to endure the unremitting attacks and temptations of the Devil:

but at length this infernal foe was compelled to retire abashed and confounded. He doubtless instigated the Pharisees to oppose and to persecute the Redeemer. He entered into the heart of Judas; and that base traitor acted on the suggestion of Satan when he bartered for the blood of Jesus, and sold his Lord and Master for thirty pieces of silver. But at the very moment when he appeared to have gained an ascendency over the Saviour, and beheld with a ghastly smile the agonies of the cross, in that very moment was there a death-blow given to his empire; for Jesus conquered as he fell;—he bruised the serpent's head;—and when he rose from the dead, he rose in triumph, to secure the victory he had won; to reap its fruits, and to enjoy its imperishable honours. He is now seated at the right hand of the Majesty on high, and sends forth his Holy Spirit to take possession of the hearts of those whom he has ransomed by his blood. His grace disposes them to renounce their allegiance to Satan, and their love to sin; he infuses a sacred energy into their souls, which enables them to burst their iron bands, and rise to the liberty of the sons of God. Christian converts are so many trophies of that memorable victory which was obtained on Calvary, and are destined to swell the triumph of the Redeemer in the eternal world.

But although the Devil is defeated, he is not destroyed. His power is curtailed, but his nature remains unchanged. Those who have been rescued from his hard and cruel grasp, he continually harasses with temptation. Enraged at having lost his victims, he puts forth all his efforts, to regain, if possible, his dominion over their hearts. We are engaged in a perpetual and painful struggle with an innumerable host of spiritual foes. "We wrestle not with flesh and blood, but with principalities and powers; with the rulers of the darkness of this world, with spiritual wickedness in high places." In such a conflict, we might well despair, were it not for the animating assurance, that, if we "resist the Devil, he will flee from us."

H.

HOW TO RUIN, AND HOW TO BUILD UP, *A CHRISTIAN SOCIETY.*

HAVING been lately in company with a friend, who had come from a distance, after much general conversation, I asked after the welfare of the church at the place where he resided. A few years since had been in flourishing circumstances, and the prospect was very pleasing. I was pained, however, to learn, that few now came to the solemn assembly, and that there was but little among them which was commendable. After much inquiry, I found that things came into their present state in the following manner.

The public ordinances of God's house were neglected by some of the principal friends, under a variety of frivolous pretences. Seldom more than a small part of the Lord's-day was devoted to religious purposes; and this in so formal and indifferent a manner, that it was evident that very little good could arise from such services.

Once the people were apparently much concerned that the word of life might "run and be glorified;" they seldom came to

the sanctuary alone; they brought their families, and they would often invite some of their neighbours to accompany them. They do not do so now, but are become evidently indifferent whether the cause of Christ prospers or not. Persons have attended the means of grace for months and years, unencouraged and unnoticed.

The Social Prayer Meetings were too generally neglected; and at the Church Meetings some of the members met to find fault with each other, and to differ, and their conduct effectually discouraged all around from casting in their lot with so discordant a community. The discipline of the church was also much neglected;—it became like a garden overrun with noxious weeds.

The members of the Society were not careful to cultivate brotherly affection; some of them grew shy towards each other; they differed; mischief-makers intentionally, and injudicious friends unintentionally, increased the difference; the breach became so wide, that it could not be made up; they would not relinquish the ground of their quarrel, or forgive each other: at length, they relinquished their attendance on the table of the Lord, on account of their differences with their fellow-worshippers—as if they were justified in neglecting their duty to their divine Redeemer, because a brother had insulted or injured them. The church became divided into parties; the children and friends of each arranged themselves on the one side or the other. "They bit and devoured one another"—and, as might naturally be expected, "they are consumed one of another."

Many became careless in their general deportment; no difference was to be perceived between them and the men of the world: their conversation became unsuitable to their profession; it was worldly, censorious, trifling, and unbecoming their profession, as followers of the Redeemer. Some were carried away from the means of grace by the leaven—the accursed leaven of Antinomianism. Others, like Eli, did not reprove their children when they were manifestly wrong; they permitted them to sneer at the ministers of the Gospel, and to cavil at their instructions—they have their reward—some of their household are profane and wicked, and are sources to their parents of perpetual inquietude.

The Sabbath School also was generally neglected, till it was of little or no use. The teachers sought their own ease, and, one after another, abandoned their interesting charge; and numbers of the children deserted the school.

Their pastor, a plain, pious, affectionate man, who "shunned not to declare the whole counsel of God," they slighted and grieved. Some thought his preaching too doctrinal; whilst others thought it too practical, and did not hesitate to affirm, that he did not preach the gospel, because he addressed poor sinners on the things pertaining to their eternal peace, and endeavoured to leave them without excuse. There were a few miserable, niggardly people, who grudged him his salary, though it was barely sufficient to maintain his family in the plainest way, and took care, as opportunity offered, to lessen it—as if the labourer was not worthy of his hire.

But whilst the mere professor, or the mistaken, or the worldly,

or the malevolent, or the wicked, to gratify their own evil passions, or private views, would not hesitate to injure, scatter, and ruin, a Christian Society, yet, blessed be God! there are not a few who will exclaim, with the Psalmist, "Peace be within thy walls, and prosperity within thy palaces! If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy. For my brethren, my companions' sake, I will now say, 'Peace be within thee!'"

Reader! are these the sentiments of thy heart, in reference to the church of God in general, and towards that part of Zion especially with which thou art more peculiarly connected? Let your conduct, as well as your words, prove the sincerity of your profession. Diligently attend the public ordinances of God's house. Let there be a marked difference between the Sabbath and other days. Let the whole of the Lord's-day be consecrated to God. Take your families to the sanctuary, and invite your neighbours and friends to accompany you. Be much in prayer in secret, and in your Social Prayer Meetings, that God would prosper his cause amongst you. Attend Church Meetings with a spirit of devotion and love, and with a sincere solicitude for the divine glory. Love all who love Christ, "with a pure heart fervently." Cultivate an affectionate disposition towards all who are around you. Do not be readily offended. When offences come, be anxious for reconciliation, recollecting the precepts and glorious example of our divine Leader, who "when reviled, reviled not again," and forgave, with his dying breath, his inveterate enemies and murderers. Always be found in your place at the table of the Lord. Differences with any of your brethren can never afford a just reason why you should neglect this holy ordinance. Train up your children "in the nurture and admonition of the Lord." Be much concerned, that there should be an evident difference between your families and those of the ungodly. Let your conversation, let the whole of your deportment, in the family, the church, and the world, be such as becometh the Gospel of Christ. Unremittingly pursue after that holiness "without which no man shall see the Lord." Watch for opportunities of usefulness. Wherever you may see good impressions made on the mind of any attendant on the means of grace, talk kindly to the individual, and encourage him to "follow on to know the Lord."

If you have not a Sabbath School, collect one immediately; you will by this means do good, not only to the children, but to the parents—some of them will come and hear the Gospel, and it may become the "power of God" to their everlasting salvation. If you have a school, visit it, pray with the children, encourage them, feel for the general prosperity of the institution. Be willing to deny yourselves somewhat of your usual ease and comfort for the public good. There can be but little hope of permanent usefulness in a congregation, where there is no ardent concern for the spiritual welfare of the rising generation.

Hold up, in every possible way, the hands of your minister. He can never be eminently successful without your active and

zealous co-operation. Ever meet him with the smile of affection. You cannot profit by his labours, unless you love him; love him then; "esteem him highly for his works' sake." Bear him fervently on your hearts at a throne of grace. Aid him, wherever you can, in the spread of the Redeemer's kingdom. Always speak of him, and to him, with respect and kindness. If you, who attend his ministry, do not revere him, you will destroy his comfort, and injure his usefulness. Be assured, that your happiness and respectability are intimately connected with his. Be more generous than to make him an offender for a word. Disdain to countenance such as would slander or calumniate him. In temporal matters act towards him not only with justice, but, as far as you can, with liberality. "Be stedfast and immoveable, always abounding in the work of the Lord: your labour cannot be in vain in the Lord."

Pursuing such a line of conduct, you cannot but be prosperous. Generally speaking, it is the fault of a people themselves, when a church falls into decay or ruin. Of a community, where love, and truth, and holiness, and benevolence, and devotion, preside, even an individual of no piety might sometimes be induced to exclaim, "Blessed be he that blesseth thee, and cursed be he who curseth thee!—Let me die the death of the righteous, and let my last end be like his!"

The man who feels as he ought, will indeed often say, Let the joys and the sorrows of Zion be mine.—Give me, O my God, to see the prosperity of that part of thy cause especially with which I am personally connected,

"In answer to my fervent cries,
Give me to see thy church arise;
But if that blessing be too great,
Give me to mourn its low estate."

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ON WALKING WITH GOD.

THE Christian Course (2 Tim. iv. 7) is a perpetual walking with God. Influenced by religion, *Enoch* was thus devoted to him, Gen. v. 22.

I. DESCRIPTION. Walking with God is not a monkish seclusion from the world; it is not an ostentatious display of devotion. But it is a sincere and universal obedience to the Divine Will; an entire subjection to his holy authority; an unlimited confidence in his promises. It comprehends our deportment in the world, and our devotional exercises. We must have no will of our own, opposed to his. They who walk with God, retire frequently from the world to meditate upon his glorious character and exalted perfections; they delight in pouring out their hearts to him in humble prayer; they obey his commands; they cultivate the dispositions which he has enjoined, and which the example of Christ exhibits; they live perpetually under the benign influence of religion; and they walk in the light of the Divine countenance.

II. BENEFITS. These are neither few nor small; nor can we be deprived of them by our most malicious and powerful enemies.

1. *Knowledge of, and cleaving to, the doctrines of the Gospel.* We shall behold their beauty and importance. We shall experience a sincere and growing attachment to them. We shall know their value, and feel their suitableness

to our condition. Conformity to the Divine Will, and the just conception of Divine Truth, are inseparable. "If any man," said the Saviour, "will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii. 17. Every dereliction of religious truth is preceded by disobedience to the Divine Will in some way or other. The mind is in some degree diverted from God; his authority is disregarded; his claims are overlooked; devotedness of heart to him is with-held. When men "choose their own ways," God "chooses their delusions;" Isa. lxvi. 3, 4. If men "take pleasure in unrighteousness," God "will send them strong delusions, that they may believe a lie," 2 Thess. ii. 11, 12. But the Lord, in this as well as in every other respect, preserveth his saints.

2. *Solid and permanent Peace.* The wicked are "like a troubled sea." But "the Lord will bless his people with peace," Ps. xxix. 11, he will "extend peace to them like a river," Isa. lxvi. 12, "they shall delight themselves in the abundance of peace," Ps. xxxvii. 11. "Glory, honour, and peace shall be to every man that worketh good," Rom. ii. 10. Their path is "the way of peace," Luke i. 79. This peace they have "through our Lord Jesus Christ," Rom. v. 1. John xvi. 33. It "passeth all understanding," Phil. iv. 7. It is an antidote against the fear of death. "O death, where is thy sting? O grave, where is thy victory?" It flows from hope in the promises, from the pardon of sin, from the light of heaven on our path, and from the presence of God.

3. *Assurance of Salvation.* This is peculiar to those who live daily under the influence of the fear of the Lord; whose hearts are fixed, trusting in him, Ps. cxii. 7, and whose souls breathe the language of the poet, "O for a closer walk with God!" It is the fruit of every grace of the Holy Spirit. This assurance is not faith. Faith is a belief of the divine testimony: but the divine testimony points out no person by name. Being, however, one of the graces of the Holy Spirit, by which the christian is sealed and designated, the believer beholding it in himself, together with the other graces of the Spirit, becomes assured of his own salvation. Blessed is the man, who, walking with God, has a hope full of immortality.

4. *The Divine Honour promoted.* He who walks with God, adorns the religion which he professes, illustrates its purity, exemplifies its excellence, and lives down the prejudice and overcomes the opposition of its enemies.

5. *Meetness for future Blessedness.* They who have no communion with God in the present life, shall not dwell with him for ever. But "the pure in heart shall see God." They who have fellowship with the Father, and with his Son Jesus Christ; who manifest by their actions the supreme control which religion has over them; who have the testimony of their consciences in their favour; and who are conformed to his image in the present world; —shall dwell with him for ever.

6. *The Divine Presence in Death.* If our hearts are devoted to God; if we maintain habitual communion with him; if we constantly submit to his authority, and obey his commands; if we cordially receive his Son, and rely with confidence on his atonement; if we are guided

by the teachings of his Spirit, and walk with God; he will be with us in the valley of the shadow of death, and heaven will be our final and everlasting abode.

A.

HINTS

For a General Union of Christians

FOR

PRAYER

FOR THE

*Out-pouring of the Holy Spirit.**

In the present day; a day which, for obvious reasons, may be called a day of trouble, of rebuke, and of blasphemy; and yet a day which, from the advance of true religion, shines with many a ray of bright hope and earnest expectation;—in such a day, in which hope and fear thus alternately prevail, one great question ought to occupy the mind—How to overcome the evil, and to extend the good; how to confound the works of Satan, and to enlarge and establish the kingdom of our Lord Jesus Christ.

Many are the attempts now making for this purpose. Societies are in active operation to suppress vice, to reform our prisons, to afford a refuge for the destitute—to provide an asylum for the penitent—to educate the young—to circulate the Holy Scriptures—to evangelize the heathen—and to promote Christianity among the Jews. Each of these institutions has its peculiar excellence, but they are all limited in their object and in their effort. No one great and extensive plan has yet been adopted, which may, at the same time, effectually benefit ourselves, our families, our country, and the world at large.

The aim of this paper is humbly to suggest such a plan, not to disparage other benevolent attempts, but to give life, and vigour, and energy to them all.—The plan is this; TO UNITE ALL SINCERE CHRISTIANS IN EARNEST PRAYER FOR THE GENERAL OUT-POURING OF THE HOLY SPIRIT. This will meet the full extent both of our wants and of our desires.

The limits of this paper require brevity; but if the Scriptures are examined, the following truths will be clearly seen; viz. That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but He is himself the great agent. Paul may plant and Apollos water, but God only giveth the increase. Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.

The Holy Spirit, as the Spirit of Jehovah, the third Person of the ever-blessed Trinity, is infinite in power; with Him nothing is impossible; all hearts are open to Him, and all creatures subject to His will. Exclusively of his almighty power as God, in the economy of our salvation, he has undertaken offices which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment—He takes away the stony heart, and gives a heart of flesh.—He assists in prayer, and acts as a teacher and remembrancer.—He guides into all truth.—He glorifies the Lord Jesus, and sheds abroad the love of God in the heart.—He has also a boundless treasury of every requisite to

* Knowing the respectable source from which this paper proceeds, we with pleasure give it to the public. Ed.

accomplish his purposes: for he receives of the things that are Christ's, and shows them to his people; and in the Lord Jesus we know are hidden all the treasures of wisdom and knowledge. "In Him dwelleth all the fulness of the Godhead bodily." The Holy Spirit, therefore, has only to exercise his office, to pour out gifts and graces from the inexhaustible fulness of Christ, and what man by all his efforts can never attain, the Eternal Spirit can immediately accomplish. The same power which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When He makes bare his arm, the mountains will flow down at his presence, nations will be born at once, and the kingdoms of this world become the kingdoms of God and of his Christ.

Whilst the sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this aid whenever general prayer is made for its exercise.—The prophecies clearly show that days of great blessedness are before us, and that these days will be preceded or accompanied by a very large effusion of the Holy Spirit. The Prophets Isaiah, Jeremiah, and Joel, plainly predict this effusion, whilst Ezekiel confirms these predictions by the most striking emblems. Who can read the remarkable vision of the valley full of dry bones, and the interpretation given of that vision, without being convinced that the Holy Spirit will yet exercise his office in a very remarkable manner? So powerfully, that those who are now as a multitude of dry bones, shall stand up as a great army of true believers. The divine oracles at the same time assure us that it is in answer to prayer that this blessing will be bestowed. It was not till the Prophet had said, "Come from the four winds, O breath, and breathe upon these slain that they may live," that the life-giving Spirit came. In another prophecy, also, after promises of great mercies, it is added, "I will yet for this be inquired of by the house of Israel to do it for them." Such is the connexion between the gift and prayer for its bestowment.—So much is this the order in which the Lord grants his mercies, that he has promised not only to pour out a spirit of prayer and supplication upon his people, but to lead them to excite one another to this exercise; for thus it is written, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." And when prayer is offered, God declares, "Before they call I will answer, and while they are yet speaking I will hear."

Without, therefore, entering into the question as to the exact period of these glorious times, we have every reason to believe, that whenever prayer is generally made for the out-pouring of the Holy Spirit, this unspeakable blessing will be afforded.

Could we find any instance in which the Lord has refused to hear the prayers of his people, even when praying solely for their own deliverance, we might be discouraged; but when He has from the beginning heard their cry and saved them, we may rest assured he will answer our petitions. That which is now de-

sired is for His own glory; for the attainment of that object for which the Lord Jesus shed his precious blood. For, at what time will He see the travail of his soul and be satisfied? Is it not when the Holy Spirit, taking his great power and exercising his mighty energy, shall so bless the earth, that multitudes of every nation, tribe, and tongue, shall bow to the name of Jesus, and confess that he is Lord to the glory of God the Father?

The earnest supplications, therefore, of every sincere Christian for the out-pouring of the Holy Spirit; and his unwearied efforts, by the Divine blessing, to excite a similar earnestness in others, are particularly desired. For the readier attainment of this object, the following Hints are respectfully offered.

I. That all Ministers should seek a deeper and more abiding conviction of their own personal need of the divine influences of the Holy Spirit, both for their own growth in grace, and for success in all parts of their ministerial labours; that, under this conviction, they may be led to more earnest secret prayer for this blessing.

II. That they should, like Daniel and his companions, unite with their brethren as opportunities offer, in private social prayer for the general out-pouring of the Holy Spirit.

III. That they should preach upon the various offices of the Holy Spirit, that their congregations may be more practically acquainted with His important work in our salvation.

IV. That, in their general discourses, they should more habitually honour the Holy Spirit, by entreating his divine aid, and ascribing their success to Him.

V. That in large towns a weekly lecture should be set apart for the above purposes.

VI. That in the prayer-meetings which are now held by different denominations of Christians, special prayer should be made for the out-pouring of the Holy Spirit.

VII. That all Christians should be invited to set apart individually *an hour from seven till eight o'clock on the Sabbath morning* for private prayer and meditation on this subject; their prayer may include the out-pouring of the Holy Spirit upon themselves, their family, their ministers, their congregations, their country — all ministers of true religion, all societies formed for doing good, the heathen, and the Jews.

VIII. That all heads of families on *Monday evening* should entreat the same blessing in their family devotions.

IX. That all Christians should read the Scriptures with a view to a more intimate acquaintance with this subject.

X. That they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible.

XI. That religious periodical publications should be requested to aid the design; and that this paper, if approved, should be reprinted, and other tracts written and published.

XII. That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole Church;—and aim, in their conduct, to walk in love with all Christians, to be watch

ful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour: Remembering that it is written, "The Holy Ghost was not yet given because that JESUS WAS NOT YET GLORIFIED."

Several Ministers, and many private Christians, have already begun to act conformably to these Hints; and it is hoped, as means are now using for drawing the attention of Christians in all parts of the world to this subject, that, by the Divine blessing, this union for prayer will ere long become general.

Such a union cannot be contemplated without feelings of the most exalted pleasure and bright expectation.—It is a union in which no party spirit is raised, no principles sacrificed, no private feeling hurt, no doubtful question agitated, no funds required. It is a union of piety and love! Each Christian may associate in prayer with those of his own more immediate communion, at the same time that he unites in heart with all who are seeking the same object. The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; whilst those who are at the most remote distance may meet together at the hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in him MIGHT BE ONE.

Christian Reader, let it be your desire to be thus united! Trust simply. Pray fervently. Expect largely. Watch soberly. Wait patiently.

"SURELY I COME QUICKLY: EVEN SO COME LORD JESUS. —AMEN."

History of the Baptist Church, BRIDGNORTH, SHROPSHIRE.

MR. Ivimey, in his History of the Baptists,* a work that deserves a much wider circulation than it has yet obtained, informs us that there were Baptists in this town previously to the year 1700. This probably was the fact, though it is to be lamented that the origin of the church here is involved in a considerable degree of obscurity. The first date that occurs in the church-book is 1705, where it mentions, as it does also in 1706, the payment of the expenses of a messenger to the association.† This proves the existence at that time of a duly organized church. Their first pastor appears to have been Mr. John Sing, one of their own members, a man eminent for piety, and respectable for talent. He was settled about the year 1712. The following account of his death is extracted from the church records. "Our honoured minister, Mr. John Sing, who was a faithful minister of our Lord Jesus Christ, and preached the gospel freely for upwards of 40 years, sweetly slept in our Lord Jesus Christ, July 12, 1753, N. S. to our very great loss, but his everlasting gain, aged 73."‡

* Vol. ii. page 610.

† This I suppose must have been the Midland Association, which, if I am not mistaken, was formed in 1655. Would not a brief history of it, by some person qualified to write it, be acceptable in the Magazine?

‡ A son of this Mr. Sing, whose name also was John, was many years a member and a deacon of the church at Bridgnorth. Mr. John Sing, grandson of the former, and son of the last-named John Sing, died in December, 1819. He was a warm friend to the cause of Christ; and though he never joined the church it is hoped he was a truly good man. He was a man of considerable property,

From the death of Mr. Sing, the church appears to have been destitute, till March 25, 1759, when Mr. John Macgowan, well known as the author of Lectures on the Book of Ruth, Dialogues of Devils, and other curious and useful publications, came hither from Warrington. No account is given of his settlement; but he probably was the pastor of the church. He left Bridgnorth, and removed to Devonshire-square, London, October 13, 1766.

April 1, 1768, Mr. Henry Butterworth came to Bridgnorth, and was ordained pastor, June 19, 1780. Mr. James Butterworth, (his brother,) of Bromsgrove, began the service, asked the questions, and received the confession of faith. Mr. Medley of Liverpool offered the ordination prayer. The charge to the minister was given by another of his brothers, Mr. Lawrence Butterworth, who is still living at Evesham in Worcestershire, and retains the pastoral charge in that town, though now considerably advanced in age. Mr. Medley preached to the people, and Mr. Fawkner of Broseley concluded the service with prayer. Mr. Butterworth died May 13, 1806. In October, the same year, Mr. Thomas Edmonds came to Bridgnorth from Upton on Severn, and continued pastor till June 1813, when he left to take the charge of the church at Leominster, which he still retains.

In May, 1816, Mr. William Pain, formerly of Gamlingay in Cambridgeshire, removed hither from Oswestry. At this time the church was reduced to three members, one of whom died the following year. Since that period, however, a few persons have been added. The present number of members, exclusive of the pastor, is eight.

It is truly affecting, in tracing the history of this church, to see, that notwithstanding the talents and the piety of its pastors, it has at all times been very small. It is however pleasing, that amidst all its discouragements, it has been kept in being. May the set time to favour this part of Zion soon come!—It may be proper to add, that Bridgnorth has an endowment for the support of a minister. Perhaps the discussion of the question, how far endowments promote or retard the progress of religion, might be interesting and profitable.

Whitchurch, Salop, J. B.
Jan. 7, 1821.

beloved in life, and lamented in death. He left nine children, most of whom it is hoped know the Lord God of their fathers: none of them, however, have yet made a public profession of their faith in Christ.

PRACTICAL KNOWLEDGE OF *THE TRINITY.*

As some persons have lately revived the Sabellian heresy, whereby the doctrine of the Trinity is subverted, denying the existence of three distinct Persons in the Godhead, and maintaining, that Jesus Christ and the Holy Spirit are names, characters, or emanations only from the divine Essence;—I send for your Magazine the following passage from a late learned and excellent Divine. "The doctrine of the Trinity is often represented as a speculative point, of no great moment whether it is believed or not, too mysterious and curious to be pried into, and that it had better be let alone than meddled with; but, alas, it enters into the

whole of our salvation, and all the parts of it; into all the doctrines of the gospel, and into the experience of the saints; there is no doing without it; as soon as ever a man is convinced of his sinful and miserable estate by nature, he perceives there is a Divine *Person* that he has offended, and that there is need of another Divine *Person* to make satisfaction for his offences, and of a third Divine *Person* to sanctify him; to begin and carry on a work of grace in him, and to make him meet for eternal glory and happiness." This is *knowing* the existence of three *Persons* in the Godhead experimentally.

A CONSTANT READER.

Feb. 1820.

JEWS.

IN a tract lately published at Paris, by M. Bail, the following is given as a fair calculation of the number of Jews in the different parts of the globe.

In all parts of Poland, before the Partition of 1772	1,000,000
In Russia, including Moldavia and Wallachia.....	200,000
In all the states where the German language is spoken	500,000
In Holland and the Netherlands	80,000
In Sweden and Denmark....	5,000
In France.....	50,000
In England [of which London contains 12,000]	50,000
In the states in which Italian is spoken	200,000
In Spain and Portugal	10,000
In the United States.....	3,000
In the Mohammedan States of Asia, Europe, and Africa	4,000,000
In Persia, and the rest of Asia, including China and India.....	500,000
	6,598,000

In the above statement, we have a remarkable proof of the fulfilment of the divine predictions in relation to the Jewish nation; especially of Amos ix. 9; *For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.* We are probably to understand by this scripture, that notwithstanding the Jews would be scattered among all the nations, yet they should be preserved a *distinct* and *undiminished* people. It is indeed very remarkable, that they "still dwell alone," and are not reckoned among [or of] the nations: they are not amalgamated with them; though they live among them. They have outlived their oppressors in most countries where they have been persecuted: and are still nearly as numerous, (admitting the correctness of the above estimate,) as at the most prosperous state of their nation; which, it is supposed, did not exceed in the time of Solomon SEVEN MILLIONS. Had this French writer seen Dr. Carey's letter in our Magazine for Nov. 1817, P. 433, in which he speaks of the Affghans in India, as being *undoubtedly the remains of the ten tribes;* he would probably have rated the numbers in India and China still higher. Seeing then, that the predictions respecting their *dispersion* have been so minutely fulfilled, may we not confidently expect, that those which foretel their *restoration* will be also accomplished? With this expectation, let the reader consult the close of the same chapter of the book of Amos, from the 12th verse; and he will see that *glorious things are spoken of the city of God.* May the Lord hasten it in its time, that so *all Israel may be saved!*

IOTA.

ANECDOTE.

THE following original anecdote of the late Rev. John Wesley, related by Mr. Robert Miller to the preachers assembled in conference at Liverpool, August, 1820, appears as applicable to the Baptists as to the Methodists, and for this reason a corner is solicited for it in the Baptist Magazine. J. B.

"The first time I had the pleasure of being in company with the Rev. John Wesley was in the year 1783. I asked him what must be done to keep Methodism alive when he was dead; to which he immediately answered: 'The Methodists must take heed to their DOCTRINE, their EXPERIENCE, their PRACTICE, and their DISCIPLINE. If they attend to their doctrines *only*, they will make the people *Antinomians;* if to the experimental part of religion *only*, they will make them *enthusiasts;* if to the practical part *only*, they will make *Pharisees;* and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their garden, and put no fence round it to save it from the wild boar of the forest.'"

THE BARREN FIG-TREE, MATT. XXI. 19.

JESUS oft retired from Jerusalem, after the labours of the day, to some neighbouring village, to enjoy the company of a friend. *Now*, to Bethany, where Lazarus lived. He justly expected fruit from a fig-tree in the way, because it had leaves, and the time of gathering figs was not yet (Mark xi. 13). As *man*, he might not, till he came to it, know that it was barren. He cursed it, not in anger to the tree, but *emblematically*, to teach his disciples that the Jewish nation, from whom the Master of the vineyard expected fruit, and reverence to his Son, would in like manner wither away.

How awful is the case of unfruitful and unprofitable Professors, abounding in *leaves*, decent in their lives, perhaps zealous—affectionate—constant in their attendance upon the means of grace, who yet have not the glory of God at heart, and do not study to do all the good they can in their generation! They will, if they repent not, be *cut down;* Luke xiii. 7. Now *the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire*, Matt. iii. 10. D.

Juvenile Department.

IMPORTANCE OF HUMILITY AND VIGILANCE.

(An Anecdote from Robinson.)

"INNOCENCE is better than repentance. Let us see danger at a distance, and guard the pass. It is not possible for a good man to go instantly into the practice of great crimes: but what slow degrees may effect, who can tell? Permit me to abbreviate the subject by a short account of one sad case. In the very early part of my ministry, while I was yet a boy, I had been preaching at a

town far distant from this place, where I was on a friendly visit. Most youths in office are caressed, more for the novelty, than for their abilities. One morning, a very decent grey-headed man inquired for me; and, when he was admitted, without ceremony he threw himself on a chair, and sobbed and wept, but could not speak. I retired, to give him an opportunity to vent his passion; for such swells of grief, whatever may be the cause, threaten to burst the heart, and destroy the frame.

"On my returning, the man had recovered his calmness, and, omitting his apologies, the substance of what he said was this. 'Compassion for your youth compels me to tell you my case. At your age I was as innocent and as happy as you. Like you, too, I was chosen by one of our churches to teach. I taught; the church caressed me; neighbouring churches gave me unequivocal marks of their esteem; each new day was winged with new delights; my time passed sweetly; every month was May. One day an old man said to me, Young man, guard against vanity. I felt myself hurt, for I saw no need of his caution, and I did not conceal my dislike. 'Does that offend you?' added the old man; 'take care you do not become a profligate. For know this; a man unapprized of danger, is at the brink of a fall; and as confidence is the parent of carelessness, so carelessness is the high road to the commission of actual sin; one sin leads to another, and by slow degrees a plausible youth may become a profligate man.' I paid very little regard to my admonisher, and a few years after, somehow or other, first tasted, then submitted to entreaties, then repeated, and at length found myself a lover of strong liquors; connected with dissipated men like myself; fond of my condition, deaf to the remonstrances of my friends, and, in brief, the church was obliged to cut me off, and I became a confirmed drunkard. I was never happy. My appetites on fire impelled me to intoxication; but the stings of my conscience could never be blunted; and between the two I was in a state of torment. How insensibly do habits of vice form themselves! How difficult it is to subdue them when they are become obstinate! I am not come to you for advice; I know all about it, I am not come to make you the depositary of my holy resolutions: I should try to keep them to myself, if you were not in the world. I am come in pure affection to say to you; Watch over yourself; be afraid of the first emotions of sin, and reverence the cautions of aged men; always older, and generally wiser, than ministers when they are first elected to office!"

To the above affecting relation, which is taken from a sermon preached at the ordination of the Rev. Mr. George Birley, at St. Ives, October 18, 1786, I beg to add my most cordial recommendation of it to ministers in general; but especially to those who are just going to begin their ministerial course; or who have but recently begun it. As they value the glory of God, the honour of Christ, the credit of the gospel ministry, and of religion in general, the comfort of their own minds, and the salvation of precious souls, let them watch and be sober; let them flee youthful lusts; and let them serve the Lord with fear, and rejoice with trembling.

C.

Obituary.

MRS. MARY RUTLAND.

At Foot's Cray Mill, in Kent, on Saturday, 23d September, 1820, departed this life, "with the high praises of God upon her lips," Mary, the wife of Mr. William Rutland, of River, near Dover; after a rapid decline of a few months, and in the thirty-ninth year of her age. Her parents, it appears, were respectable people, "beneath the dome, above the cot,"—and being ignorant of Christ, at least until many years after the birth of all their children, it is no wonder that the subject of this Memoir was not "trained up in the nurture and admonition of the Lord." Her early life, however, exhibited nothing particularly different from that of other young people in the awful state of nature in which all mankind are born, and in which she continued until her eighteenth or nineteenth year; when it pleased "the God of all grace" to give her very powerful convictions of her condition as a sinner—"the commandment came—sin revived—and she died," as to any hope of salvation under the law; and many times has she profusely wept, at the remembrance of that travail of soul which she endured before she was brought to behold, by faith, "the Lamb of God, which taketh away the sins of the world." This happy transition from the bondage of the law to the "liberty wherewith Christ makes us free," appears to have been produced by the effectual working of the Lord the Spirit, with his own word, under the public ministrations of Mr. John Miffin, then of Zion Chapel, Dartford; and the following scriptures, it is believed, were applied to her heart with peculiar force upon that occasion: "Fear not, thou worm Jacob, and ye men of Israel: I will help thee: I will never leave thee, nor forsake thee." Thus convinced of sin, and thus translated out of the kingdom of Satan into that of the Son of God, it is no wonder that her life and conversation were such as "became the Gospel of Christ," which from her heart she loved, and in her generation served, through the daily "renewings of the Holy Ghost."

Soon after her deliverance from the terrors of the law, she was baptized, upon a profession of her faith in Christ, and added to the Particular Baptist Church at Eynsford, in Kent, under the pastoral care of Mr. John Rogers; and of which she continued an honourable member for many years. In 1805 she was married to an affectionate husband, (a help meet for her in the Lord,) who now mourns her loss; and by whom she had twelve children—of which number five only are now alive. Surrounded by so large a family, it is not to be wondered at, that, like Martha of old, she should sometimes have felt herself "careful and troubled at many things," yet, "amidst all," she used to say, "I do rejoice in the promises of God, for they are both sure and steadfast."

The bounds of her habitation having been fixed at some distance from the house of God, and as she was naturally of a weak habit of body, it was not on all occasions that she could attend "the courts of the Lord's house" upon his holy day; this, whenever it did happen, was a considerable trial to her, and sometimes induced her to attend, when she appeared quite incapable of the fatigue of getting there; yet, during her walk, she has frequently observed, that "she knew it was the Lord's service in which she was engaging, and that He would afford her strength, according to her day."

Her great personal solicitude for her increasing family, necessarily occupied much of her time;—yet, even while she was most diligent in

her domestic concerns, it is evident she was no stranger to a "fervency of spirit" that "serves the Lord" in all things—the house of God being always esteemed as her beloved earthly home—the children of God, her beloved companions—the word of God, the man of her counsel—while the glory of God, and the good of immortal souls, lay nearest her heart—and her own soul's prosperity in that of Zion, what she ardently sought and desired above all other prosperity in the world. But what she was as a Christian, we should never forget, "she was by the grace of God;" and this grace, which was the very soul of her song upon earth, is now the glory of her song in heaven: "Unto Him that loved us, and washed us from our sins in his own blood; to Him be glory and dominion for ever and ever."

About the month of July last, she complained of excessive weakness of body, and from that period a mortal decay became increasingly visible, in defiance of all the human aid that could be afforded her. Her medical advisers having recommended a change of air, as the only probable means of benefit which they could prescribe, she determined upon visitting, once more, her dear relatives at Foot's Cray Mill; and, amidst the pains and infirmities by which she was attended, so as to be rendered incapable of sitting up for many hours together, (after having made it a matter of earnest prayer for divine direction and support,) she left home, with the fullest confidence that she should be supported to the end of her journey; and which she certainly was, beyond the expectation of all who knew her situation, since she travelled the whole distance in one day, though it cannot be much less than sixty miles.

During her short residence at Foot's Cray, until within two or three days of her departure to glory, nothing in particular transpired as to the state of her mind, if we except that, on the evening of the first Lord's-day after her arrival, she expressed herself as having been wonderfully comforted and delighted as she sat by her window, and heard the hymns that were sung that evening in the Salle, or Finishing-room at the mill, where she had before attended divine worship; stating, "that they were to her soul as the very songs of heaven begun upon earth." In general, her mind seemed to be comfortably stayed upon the Rock of ages, without much sensible experience either of joy or trial, while her body rapidly declined towards "the house appointed for all living." But, upon the Thursday morning preceding the Saturday on which she fell asleep in Jesus, after having passed the night with very little sleep, and amidst great difficulty in breathing, she was highly favoured of the Lord with such powerful support and personal assurance of interest in Christ, that all her bodily indisposition and mental infirmity seemed as if they were swallowed up in that out-pouring of the Spirit, which was so remarkably manifest in her upon that occasion: her bodily indisposition, nevertheless, continuing entirely undiminished, and her difficulty in breathing the same as before; so that, although her soul was so sensibly alive to God, her corporeal weakness was so excessive, as scarcely to allow her to speak more than one word at a time, without stopping to recover her breath.

In the morning of Thursday she stated, that she had passed almost a sleepless night, but "it had been a very blessed one indeed to her soul," since the Lord had powerfully supported her, by applying a number of very precious scriptures to her heart, particularly the following: "Fear not; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness;"—and, "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee." Soon after this, she complained of one of her arms being particularly weak; but this, she said, was only to remind her, "dust thou art, and unto dust thou shalt return." "Yes!" said her dear relative, (who had watched over her with a maternal affection, enhanced, indeed, by spiritual ties,) "but the *immortal* part for ever lives; and the Lord has

promised that he will never leave nor forsake his people." "O no!" she replied, "blessed be his name: I have not trusted in Him all these years, for Him *now* to leave me, when upon the brink of Jordan! 'I *know* in whom I have believed!' There is nothing that I wish to live for but my dear children; and although I cannot give them up *yet*, I *know* that I shall be able to do so when my time shall come."

She repeatedly stated to her dear relative before mentioned, (who had often importuned the Lord that he would yet grant some very gracious *dying* testimony from her mouth, whose walk and conversation had so long been a *living* one,) that she was fully confident that the Lord would not leave her then—for she had long known him to be *her* God, and hoped she had been enabled, through grace, to show "whose she was, by whom she served." After lying down a few minutes, she said, "What a mercy it is to be ready when the time shall come!", "Yes," added her dear relative, "the Believer in Jesus is always ready when his time is come—and to *him* sudden death is sudden glory!" "Yes!" she observed; and at that instant entered that Christian friend who ministers to the neighbouring villagers "in the things of God," who, after hearing her testify to the faithfulness of God to his word, ami lst considerable difficulty she found in breathing, read the 23d Psalm, made a few observations upon each verse, and then commended her in prayer to Him on whom she had so long believed.

When this friend left her, she still expressed her confidence in God's faithfulness to the promises he had given in his word, and repeated, with peculiar emphasis,

"And when ye hear my heart-strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
But glory in my soul."

After this, she added that verse from *Cowper's* Hymn on the Fountain opened:

"Dear dying Lamb! Thy precious blood
Shall never lose its pow'r,
Till all the ransom'd Church of God
Be sav'd, to sin no more!"

These lines she spoke with an earnestness that evinced, beyond dispute, the interest she felt *in* them, and the blessings conveyed *by* them to her heart, by the power of the Holy Ghost; through whose support she was enabled to triumph over all those strong emotions of natural affection, which she felt in so great a degree, towards her beloved husband and children.

On the Friday she kept rapidly declining in body. Her husband's arrival in the evening afforded her peculiar satisfaction; and to him she declared that she was "*very happy*" —"*exceedingly* happy, in the Lord." During the night also, she repeatedly spoke to her husband of her "great happiness in the Lord."

The next morning, after being assisted in coming down stairs, the drowsiness of death seemed to hang about her, until the middle of the day, when a sudden alteration took place in her countenance, and after being taken up stairs and laid upon the bed, her husband affectionately inquired if she then felt that scripture precious to her soul, "When I pass through the valley of the shadow of death, I will fear no evil;" she answered, "I do." At this moment it was supposed she had some conflict with the enemy; and her husband heard these words from her lips,—"Trusting to vain and foolish things;"—after which she spoke aloud, with a triumphant accent, "*He is my righteousness and strength!*" and lifting up her dying hand, her husband heard her departing spirit gently articulate, "Hallelujah! hallelujah! hallelujah!" and immediately afterwards, without the smallest emotion, sigh or groan, she ceased to breathe on earth; her happy spirit having taken its triumphant flight into the presence of God in glory, there to experience the full accomplishment of that word of his grace, upon which he had caused her to hope while on earth, "*Surely shall one say, In the Lord have I righteousness and strength.*"

Her remains were deposited in her uncle's vault in the church-yard of Foot's Cray; and her death was improved the following Lord's-day week, from the scripture repeated

by her dying lips; and a crowded and attentive audience, it is believed, sincerely exclaimed upon the occasion, "Let me die the death of the righteous, and let *my* last end be like hers."

W. H. COLYER.

Foot's Cray.

MRS. HEWIT.

MRS. HEWIT died at North Shields, October 29, 1819, aged thirty-two. She was born at Etal, near Berwick. Her father, Mr. Robert Wood, was a pious man, of the Presbyterian persuasion. Mrs. H. was brought to the knowledge of the truth, when about eighteen, under the ministry of the Rev. John Black, pastor of the Haldane Baptist Church at Ford Forge. She was a woman of a superior mind, and entered with all her soul into the plan of salvation by the sovereign grace of God, as revealed in the gospel. From the commencement of her serious impressions, she spent much time in prayer, reading, and meditation. The scriptures were her constant delight, and from them her mind was richly furnished with divine truth.

When Mrs. H. came to reside at Shields, she became a member of the Haldane Baptist Church; then in a flourishing state, but now nearly extinct. For a few years past, she frequently attended the Particular Baptist Chapel, where she professed to receive much edification and comfort.

During her last affliction, she called her husband to her bed-side, and asked him to request that I would improve her death in a sermon from 1 Tim. i. 15. From the pleasure which I experienced in visiting Mrs. H. I have thought that the insertion of a few of her last sayings might be pleasing to the pious part of your readers.

Her husband, Mr. Robert Hewit, a respectable draper in this town, has communicated to me the following particulars.

"When my dear wife said that her recovery was very doubtful, the thought of parting with her was truly painful. Anxious to know the state of her mind, I asked if she enjoyed the consolations of the gospel. 'O yes; glory be to God, I have good hope through grace, and strong consolation.' At another time she said, 'I have no fear now; in the morning my mind was much oppressed, and very barren; but that is all removed.' Frequently her lips moved; but, owing to her weak state of body, I could not distinctly hear her without laying my head close to hers. By this means I often heard her repeating, with great fervour, the following words, 'Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ.—Worthy is the Lamb that was slain. I am vile, one of the chief of sinners; but I am washed in that blood which cleanseth from all sin.' On one occasion she earnestly requested that her children might, from their childhood, be taught the scriptures, which are able, through the teaching of the Divine Spirit, to make them wise to salvation, and gladden their hearts, as they did hers, in the hour of dissolution. Speaking of three of her children that had died, she said, she thought at the time they died, it was hard to be bereaved of them; but now she saw the Lord's way was the best way; that all was done well; and that she was going to them.

"Sept. 25, an intimate female friend spoke to her respecting her children she was likely to leave behind, and expressed a wish that she might recover, for the benefit of her family. She replied, 'O no, I shall never be better in this world; but I shall soon be better. I would not change my situation for ten thousand worlds. O when shall I join the holy angels, and dwell with them in glory?' Two friends from Newcastle calling upon her, on seeing them enter the room, a tear stole down her cheeks. They continued to weep near her bed for some time, upon which she said, 'Weep not; I would not change situation with any person on earth.' A little time after this, on being asked if her mind was kept in perfect peace, she replied, 'Happier and happier.'

"Oct. 26, to Mrs. F. on taking leave, with great energy she said, 'Farewell: give my dying love to Mr. Black's family: tell them we shall meet in heaven.' At another time I asked, Is God still with you? With a half-reproving look she replied, 'Did you ever read of God's forsaking any who put their trust in him? O no, quite the reverse; neither does he forsake me. He is still with me, to support and comfort me.' Being asked the state of her mind, she answered, 'My trust is now placed upon a very different foundation to my poor frames and feelings. I am resting on the unalterable word of God, which shall not pass away till all be fulfilled.' From this time she enjoyed uninterrupted peace, and the full assurance of hope, always affirming that this or that promise was fulfilled in her happy experience."

About an hour before her death, after praying with her, that she might have a safe and easy passage through the Jordan of death, I asked if the Lord was now blessing her. She answered, "With the fulness of the blessing of the Gospel of peace." A little after, I remarked, that death is called a dark valley, but that to believers in Christ it is light; adding, Is it dark to you now? She replied with great fervour, "O no, no." A few minutes after, she turned her face to her mother, on her left hand, and said, "God bless;" then to her husband, on her right hand, and said, "God bless." She was too weak to say "you." These were her last words. She was then seized with convulsions, which deprived her of her faculties. The violence of the struggle gradually subsided, and she calmly fell asleep in Jesus.

J. W.

North Shields.

RECENT DEATH.

REV. DR. NICHOL.

We have to notice the lamented death of the Rev. Dr. Nichol, who has been for more than twenty-five years the respectable minister of the Scots' Church in Swallow-street, London. He died Feb. 9, at his house in Hans-place, Sloane-square, aged sixty years. Dr. Nichol was a pious, evangelical, catholic, useful minister of Christ. His death will be regretted not only by his congregation, but also by those ministers especially with whom he was connected in the Western District Missionary Prayer Meeting, and to whom the urbanity of his temper, the seriousness of his conversation, the devotional spirit which breathed in his petitions, and the evangelical sentiments which composed his addresses, justly endeared him.

SUDDEN DEATH.

REV. DR. LINDSEY.

On the 14th of February, a General Meeting of the three Denominations was held at Dr. Williams's Library, Red-cross-street, to consider of a Petition against the projected Bill of Mr. Brougham on the education of the poor. Dr. Lindsey, who, for thirty-five years, had been pastor of the Presbyterian congregation in Monkwell-street, had delivered his sentiments upon that subject, and soon after suddenly expired. The ministers, of whom there were upwards of one hundred present, were deeply affected with this solemn event: Dr. Waugh offered up a solemn and appropriate prayer. Dr. Lindsey was in his sixty-seventh year.

Review.

A Defence of the British and Foreign School Society against the Remarks in the 67th Number of the Edinburgh Review. London, Hatchard & Son, Pp. 48. Price 1s.

Observations on Mr. Brougham's Bill "For better Providing the Means of Education for his Majesty's Subjects;" showing its Inadequacy to the End proposed, and the Danger which will arise from it to the Cause of Religious Liberty. London, Arch, Cornhill. Pp. 32. 6d.

Inquiry into the Operation of Mr. Brougham's Education Bill, as far as regards the Protestant Dissenters. By a Nonconformist. Sherwood. Pp. 24.

Plain Thoughts on the Abstract of Mr. Brougham's Education Bill. By a plain Englishman. Rivington. Pp. 28.

A Letter to a Member of Parliament, showing (in these Days of Infidelity and Sedition) the serious and dangerous Defects of the British and Foreign School, and of Mr. Brougham's Bill (now pending) for the general Education of the Poor. By R. Lloyd, A.M. Rector of St. Dunstan's in the West. Rivington. Pp. 56.

The author of the first of these pamphlets writes in reply to the Edinburgh Review, with similar feelings to those expressed by David, "If it had been an enemy, then I could have borne it!" &c. These feelings will be accounted for, "when it is known that the very last article in the preceding number is an eulogium upon the Society and its proceedings;"—that "the Bill which is to place the whole business of the Education of the Poor under the control of the hierarchy," is brought forward in the House of Commons "by one of the most distinguished contributors to the Edinburgh Review;"—and that "the promoter of the Bill has deemed it expedient to sacrifice his old friends, and to abandon the broad and liberal principles of education which he once so nobly defended." We feel impelled, while looking at this picture, as it were involuntarily to exclaim, "Cease from man, for wherein is he to be accounted of?"

The conductors of the British and Foreign School Society are *now* accused, on account of their expressed dislike to Mr. Brougham's projected Bill, "Of objecting to Government taking this business into its own hand, lest it should thereby acquire too much influence." P. 7.

It is smartly replied; (the insinuation would have justified an indignant answer.)

"But why introduce the Government here, when the question relates solely to the Hierarchy, and turns upon this point, *whether a new set of disqualifications shall be created by Act of Parliament for those who are not members of the Establishment?* The proposed Bill, if unfortunately it be carried, will levy a tax upon a body of Englishmen for an object in which they are alike interested with the rest of the community, while it excludes *them* from having any share in the management or control."

As a proof of the inadequacy of the proposed Bill "better to provide," as its title purports, "the means of education for His Majesty's subjects," it leaves out of its consideration entirely all the poor *girls* in the kingdom; and leaves no room for the kind superintendence of a Ladies' Committee to exercise their benevolence towards the female sex, which has been found so highly beneficial in having fitted girls who appeared doomed to wretchedness and vice, for decent servitude, and other honourable employments. We wish all could witness the surprising effects of this kind which have been produced by the kind superintendence of Ladies in the Irish Free School in St. Giles's. The force of the following remarks cannot be resisted.

"When we consider the influence of the female sex in forming the character of children, we shall soon perceive that

the education of girls, is of equal, and perhaps of more consequence, than that of boys. If the soundest lessons of morality be engraven upon their minds by the constant reading of selections from the Holy Scriptures—if they are trained to habits of order and cleanliness—if they are inured to the attendance of public worship on the day set apart by the common consent of Christians for that duty—if they are taught to fix their attention—to reason—to reflect—all of which the British System is peculiarly adapted to effect; what may we not expect from such children, when they shall have become women and mothers? Who can calculate the good that may be produced from their influence on the tender minds of their offspring?"

"In our opinion, the present Bill, so far from hastening the period when 'every poor child shall be able to read its Bible,' would protract it considerably. The whole concern would be made the source of patronage and favouritism; might become an instrument of oppression; and would most certainly withdraw support from many of the existing schools. It would have another baneful consequence. Benevolent feelings may be checked, but cannot be created by Act of Parliament: but this Bill, if it become one, will powerfully tend to diminish them; it will discourage that attention which is now increasingly given by many worthy persons to the concerns of the poor. Surely, if there is one thing more than another which one would wish to promote, it is that the upper and middle ranks of society should inquire into the state of the manufacturing and labouring poor, with a view to remove from about them as much as possible all circumstances which tend to encourage vice; should concert measures for improving their morals; and should consider of what may be done to better their condition every way. The great feature in all this is Education. There are hundreds and even thousands of benevolent persons who subscribe their property, and give up their time, to the teaching of the poor, who, if this Bill passes, would in all probability be obliged to relinquish their useful labours—useful labours indeed, when we consider, beside the good effects produced upon the children, how much they are calculated to improve the hearts of the members of the Committees who are thus striving to confer one of the greatest benefits upon the poor—of those excellent young men, the Sunday School Teachers, many of whom, while they are sedulously occupied during the week in earning the means of subsistence, find their sweetest employment on the day of rest, in teaching those who would otherwise receive no education at all, and in encouraging them in a course of morality and virtue. For if this Bill pass, there is no doubt but that these noble exertions will become paralyzed, if not annihilated.

Determined to connect the education of the poor with the Hierarchy, Mr. Brougham has made the influence of the Clergy the very *soul* of his system: without the consent of the officiating Clergyman, no person in the parish of those who will be compelled to support the school will be suffered to enter it, no, not even the Lord of the Manor in which it may be situated; and as for *complaining*, should any infractions of the *liberal* enactments of the Bill take place, why these must be made to the officiating clergyman, who has perhaps appointed his *parish clerk* to be the schoolmaster: and if he will not hear, why then it must be told to the bishop of the diocese!! and if he will not hear,—what then?

It is proposed by this Bill, that every "scholar shall attend the divine service of the Church of England," &c. under the care of the master, *unless he be satisfied* that they do attend *such worship* under the care of their parents," &c. "Provided nevertheless that the parents," &c. of any scholar, "*shall notify to the said master, that he or she desires such scholar not to attend* the worship *of the Church of England*: but will take care that the said scholar attends some other place of christian worship." In *such cases*, and in such only, "such scholar shall in no wise be obliged to attend the public worship of the Church of England, &c. nor be punished, rebuked, admonished, nor in any manner molested for not attending the same." But we ask, Suppose the master, notwithstanding the poor Dissenter, after having been impelled, rather than violate his conscience, to "*notify*" (we suppose in writing) that he desires his child may not be obliged to attend the Church of England—suppose the said master should gently "rebuke" the child for re-

fusing to come with the other boys to learn the catechism; or tenderly "admonish" him of the guilt of heresy and schism; or should the young nonconformist be "in any manner molested" by the other scholars for continuing obstinately a schismatic in return for so many favours; where is the poor father to lodge his complaint? Why, to the officiating clergyman, who is bound by oath to discourage Conventicles by every means in his power: or to (forlorn hope) the bishop of the diocese! If this be the only *liberality* of the measure, what will its *severity* be?

The severe operation of the Bill, should it pass into a law (which we hope that gracious Being who alone preserved our forefathers from the schism-bill in the reign of Queen Anne will mercifully prevent) is most judiciously exposed in this pamphlet.

From the "Observations," &c. we extract a summary of the objections which Dissenters have to the measure.

"1. Because they are convinced that by discouraging the exertions of the public; by impeding the progress of every plan for promoting education now in active operation; by neglecting to call forth the energies of the poor; and by omitting the use of those means which are absolutely necessary to ensure the instruction of the most indigent classes; this Bill will not only fail to realize the hopes it holds forth, but will retard the very object for which it is enacted.

"2. Because, by imposing a tax for the support of the schools to be established, it will prove practically oppressive to those who desire to promote universal instruction, as they must maintain other schools for children whom this Bill will not benefit, viz.—a large proportion of the most indigent of the population; those who can receive education by means of Sunday Schools only; and others who may be driven from the "established" schools by mismanagement and oppression.

"3. Because, while it commits the proposed schools to the sole management of the Clergy and Dignitaries of the Established Church, to the entire exclusion of the public at large, it provides no adequate check on the undue exercise of the power thus granted; which power, experience justifies the Dissenter in apprehending will be a dangerous instrument, liable to much abuse, and calculated to raise greater obstacles to the general end, than the advantages which it can possibly afford will counterbalance.

"4. Because it will prove injurious to the interests of religious liberty, by adding to the number of those civil disabilities under which Dissenters from the Church Establishment at present labour; thereby recognizing and legislating upon a principle which is the basis of all religious persecution, and which Christianity and enlightened policy unite to condemn."

The third pamphlet is elegantly and admirably written, for the purpose of exposing Mr. Brougham's plan of exclusive and hierarchical education. The following paragraph is a specimen of its style and spirit.

"It may be still a question how far it is desirable that general education should be *forced* by public authority. The interference of governments with private concerns has been often mischievous, and as the world is managed, their patronage is always suspicious. All the beneficial moral changes that have taken place in society have been effected by private activity and benevolence, and commonly in opposition to political power. Governments follow rather than lead the public mind. They cannot go before the general intellect without endangering their own safety. It is well perhaps when they are content to move in the path which the people have already made common, and to assist rather than to institute schemes of public benevolence. Scope is thus allowed for the exercise of private benevolent genius, the encouragement of which is of more importance to the character and happiness of a nation, than the execution of any works of magnificence, or the establishment of any institutions, however specious and imposing.

We were struck with the following just remarks:

"Let not the Dissenters be alarmed. The Education Bill will in all probability experience the usual fate of schemes involving a compromise of principle; its author may alienate the Dissenters, but he has not yet gained over the High-churchmen: and the mass of the nation, standing between the two parties, will look with suspicion upon the political tendency of a project, the immediate and certain effect of which would be the promotion of clerical ascendency.

..." Are not then the people to be educated? is the question of Mr. Brougham and his Edinburgh advocate. Undoubtedly, they must be educated to fit them for the times in which they live: and in the present eagerness of the public mind it is not probable that universal education can be long delayed. But, be it observed, that the alternative is not between this Bill and no national education at all. Other plans may be devised by which this great blessing may be secured, without bringing in such enormous evils as would render it a doubtful good. Of these, the foundations must be placed in the opinion, the affections, and the power of the people. And when any schemes of this liberal and comprehensive character are brought forward, it will be found that the Protestant Dissenters are not more jealous of their own rights and privileges, than anxious for the diffusion of all the means of knowledge and respectability and freedom amongst all classes of their countrymen.

The "Plain Thoughts" will be found very sensible and important suggestions on the same subject. After some remarks on the probability that "sufficient evidence has not been produced to authorize the Legislature to agree to any measure of such a general and universal nature as that which is now proposed," the writer adds,

"There is great harshness, not to say positive injustice, in the principle, that every man shall be compelled to contribute towards the education of another man's child, whether he is willing or not so to do. The duties of Christian charity are not the proper subjects for legal assessment: and why should I be obliged to pay my quota towards the building of a Parish School, if I feel persuaded that such a school is more likely to do harm than good in my neighbourhood? As for the manner of 'moving the question by complaints,' we know that 'complaining' people will never be wanting in any parish, and it would be strange, indeed, if 'five householders' could not be found, in any neighbourhood, to make themselves of importance, by mooting such a question at the Quarter-sessions."

To show that there is no necessity for the proposed measure, the author states,

"The fact is, however, that the Education of the lower orders is now going forward quite as fast as any prudent man can desire, and quite as rapidly as is consistent with the general peace and safety of the country. The object is accomplishing in that gradual and progressive manner which is the most likely to produce good and permanent effects. It is not desirable to employ any steam-engine to work up the whole disposable materials at once—let it go forward as it has done for the last five or six years—and though some impatient enthusiasts may be disappointed, we shall soon arrive at such a state of society, that no man, however poor, may not command such an education as is fitted to his condition."

We feel truly sorry that we cannot find room for more extracts from this energetic writer and powerful reasoner: should, however, this impossibility to gratify our readers lead them to resolve to purchase the pamphlet itself, they will be thankful that they have had an opportunity of perusing one of the most powerful and luminous exposures of Mr. Brougham's anomalous measure for laying the last grain of sand upon the landholder, by such an enormous increase of the poor-rates, and for working education by a steam-engine.

The design of all these Pamphlets is to stir up Dissenters throughout the kingdom to adopt moderate, but firm and energetic means; to protest against this measure, by petitioning the legislature to prevent it from passing into a law, not because they disapprove of a National System of Education for the Poor, nor because they object to contribute towards such an object, but because they cannot consent to a *sectarian and exclusive mode of education*, though that mode should be the *creed* and *catechism* of the sect which happens to be *endowed* by law. We cannot but consider this as a matter, if not "devised against the quiet of the land," yet as most degrading and vexatious to Protestant Dissenters; as tending most banefully to counteract their labours in educating the children of the poor; and as laying a snare in the way of their own offspring, to draw them away from the

profession of principles which have been proved highly beneficial both for "the life that now is, and that which is to come."

The last of these publications is at variance with all the rest, written by a clergyman, who in his theological creed is said to be *evangelical*, but who in his political sentiments and feelings is truly a *Sacheverel!* He, good man, discovers in Mr. Brougham's Bill a modern Pandora's box,—full of evils to the Church of England! "a reprehensible plan, proposed at a time when the enemy is, with malignant craft and industry, compiling far and wide, manuals of the most blasphemous and seditious nature, for the use of those very children who are taught to read and to write by the public benevolence." And all these evils will certainly arise, (admitting the Author to be a true prophet,) because he says, Mr. Brougham's Bill "does not *essentially* differ from the Lancasterian or British School—an essential and characteristic part of the constitution of which is to exclude religious *Creeds* and *Catechisms*, in direct opposition to the practice of the primitive church, and of all enlightened nations:" at least, he ought to have added, of all those nations who have been so enlightened as to establish and endow some *sect* of Christians, and then modestly, but dogmatically, to assert, respecting that endowed sect, "The church hath power to decree rights and ceremonies, and to decide controversies in matters of faith."

The Author candidly admits that "Mr. Brougham aims to give his Bill a *clerical* sort of aspect, an *apparent* alliance to the Church of England;" but then his Bill provides that the scholars, under certain circumstances, "shall *not*, in any manner of way, be obliged to attend, nor be punished, rebuked, nor molested, for not attending." It should seem that, because its enactments are not *compulsory* in all cases, that its *alliance* with the Church of England is *apparent* only and not *real*. Whoever may be employed to new-model Mr. Brougham's Bill, the Dissenters will be unwilling it should be entrusted to the tender mercies of the Rector of St. Dunstan's.

Mr. Lloyd endeavours to prove that a "*Christian Legislature*" ought not to countenance the proposed Bill, and that it cannot do so "consistently with its own avowed principles, and a due regard to the welfare or safety of our ecclesiastical establishment." He adds, "I confidently affirm, (on the IMPROBABLE assumption that a Christian legislature should sanction it,) that its defective character will soon appear in the deformity of the life,—in an infidel creed, and a licentious practice; as no streams can rise above the fountain from which they issue; as no fruit can be superior in quality to the tree which produces it." But, it might be asked, will not a knowledge of the *scriptures* operate as powerfully as that of the *Church Catechism*, (especially when assisted by it!) in preventing the children from adopting infidel creeds, and a licentious practice? Alas! alas! how stupid was Chillingworth, who exposed the cloven foot of his church, when he declared, "THE BIBLE, *and the* BIBLE ALONE, *is the religion of Protestants!*"

Our limits will not suffer us to follow this turgid and bombastic writer, who speaks of "sudden illapses of the spirit, and irresistible interpositions of providence;"—"jejune and pagan plans of education, the *basis* of which is so *wide* on the one hand, and so *narrow* on the other, that *no Christian*, consistently with his avowed principles, can stand upon it!" who, with all his *liberality*, can only account for the support which "some individuals, both of character and talent, have given to the British System, to a want of due consideration, or to a morbid, illegitimate candour, and that febrile thirst for popularity which it excites!"

We conclude by giving one of the most finished specimens of clerical bigotry and pride which we have lately seen: Mr. Lloyd judged it of sufficient importance to place it as the "Appendix" to his work! Oliver Cromwell used to call the battle at Worcester his "*crowning victory*:" perhaps Mr. Lloyd may calculate

upon the results of this elaborate pamphlet as his *mitred triumph!*

"In the British and Foreign School, the children are not only taught reading, writing, and accounts, but are rewarded with books of various descriptions,—such as relate to Natural History, to Biography, to Travels and Voyages, to the History of England, and even to Metaphysics; for Watts, 'On the Human Mind,' is justly designated by Dr. Johnson, a *ramification* of Locke. Are such publications *fit* for the *lowest* orders of society? Do they not tend to exalt them above their humble and laborious duties, and to inflate them with all the insolence of lettered ignorance? This is true, in a more qualified sense, upon the assumption that the Christian Religion is the basis of this public scheme of instruction. But when we consider that Christianity, in all its characteristic features, is systematically excluded, we cannot too strongly deprecate this attempt to elevate the understandings of the Poor, as it can produce no other effect than to create a twilight in their minds, and thus to kindle that vanity and presumption which will soon qualify them to rank among the turbulent declaimers of the day. They will be abundantly supplied with blasphemous and seditious matter for this purpose, and they cannot but be inflamed by it, under the latitudinarian principles of their Creed."

The Design of the Death of Christ explained, and its Influence in constraining Christians to "live to him who died for them" enforced. By William Ward of Serampore. London. 1s. 6d.

THE success of missionary efforts among the heathen, depends in an eminent degree on the evangelical sentiments, and consecrated spirit, of those who are employed in preaching themselves, or in superintending the labours of those who may be raised up among the heathen for that purpose. If they do not sow "wholly a right seed," it cannot reasonably be expected that they will "gather fruit unto life eternal;" and if they do not exhibit a living portrait of the spirit of Christ, it is not likely that those who are the fruit of their labours will bear a close resemblance to the Divine original. A Missionary, especially, should be able to adopt the exhortation of Paul, and say to his converts, "Be ye followers of me, even as I also am of Christ."

It was the fear lest our Missionaries in India should lose the spirit of disinterested and holy zeal, which had induced them to embark in their arduous work, that led many good men to tremble, when Carey and Thomas engaged in conducting an indigo manufactory at Mudnabatty: and similar feelings have been excited, from the establishment at Serampore for *printing* the translations of the scriptures, lest employments of that description should absorb their thoughts, consume their time, and exhaust their energies, depriving them of those spiritual feelings which are indispensably requisite to impart to the heathen "not the gospel of God only, but also their own souls." Judging, however, from this sermon of Mr. Ward, who has been employed twenty years in conducting the printing establishment at that station, there appears good reason to conclude, that the evangelical flame burns higher and hotter in his mind than when he was first engaged as a Missionary; and that the *commercial* feeling has no place in his heart; but, on the contrary, according to the sublime title he has affixed to his discourse, "The love of Christ beareth him away." The text is 2 Cor. xiv. 15, *The love of Christ constraineth us*, &c. which having read; in the true spirit of a Missionary, whose heart was yearning over a lost world, he thus exclaims,

"A world in ruins! All dead! What a field of slaughter is here!—The image of God defaced; the presence of God departed; a world of rational and immortal beings all lost; all dead!"

The following quotation is a fair specimen of a sermon, at once creditable to the talents of the preacher, and highly encouraging to the Society by which Mr. Ward and his colleagues, Drs. Carey and Marshman, were originally employed.

"To live to Him who died for us, further implies, that we are overwhelmed with a sense of gratitude. In the Life of Dr. Doddridge, we have the story of a poor Irishman, under sentence of death in the jail at Northampton. The Doctor visited him after his trial, and

was so struck with some circumstances in his case, that he wrote a letter in his behalf, and a respite was obtained. The criminal was so overjoyed at these appearances in his favour, and so grateful to his benefactor, that he threw himself at the feet of the Doctor, and said, "Sir, every drop of my blood thanks you; for you have had mercy on every drop of it: and I shall come every year from Ireland to pay you the homage of a grateful heart." These were the feelings of a poor man towards a benefactor, who made no personal sacrifice in this attempt to save his life, and whose efforts were finally unsuccessful; for in a few days he suffered the sentence of the law. How much more, then, my brethren, ought you and I to be affected with the love of him, who, though the Lord of life and glory, died for our rescue! Ought not each of us to take up the language of the poor Irishman, and say, 'Lord, every drop of my blood thanks thee; for thou hast had pity upon every drop of it. For my blood, thou didst permit thy own to be shed. For my life, thou didst make thine own the sacrifice. Ah! never shall these mercies be buried in forgetfulness. Here, Lord, take the purchase of thy death; I am for ever thine. All these powers with which thou hast endowed me, and which thou hast rescued from an infamous misapplication, shall be employed for thee; all my time, my energies, my influence, shall be devoted to thee, and be spent on the object which thou diedst to accomplish. I can never discharge—can never utter, my obligations. Let every thing that hath breath help me to discharge the debt of praise; this, this is the sweetest idea connected with eternity. I shall be filled with the song: Unto Him that loved us, and washed us from our sins in his own blood—to Him—to Him—to Him—be glory for ever and ever.'"

Plain Truths: or, Conversations on Baptism, Confirmation, and the Lord's Supper, and other important Subjects. Pp. 60. 4d.

Dialogues between Mr. Andrew Maclean, the Bailiff of a farm in England, and Thomas Field, one of the labourers, in which the former, besides rectifying the errors of the latter, who is an ignorant Churchman, concerning the subjects mentioned in the title, gives him very important advice. This is a very suitable book to be put into the hands of persons (and they form a numerous class of society) of the description of Thomas Field. Nor is it an improper Reward Book for our Sunday Schools.

The Practical Influence of Evangelical Religion: a Sermon preached at the Baptist Meeting-house in College-lane, Northampton, June 28, 1819. By John Ryland, D.D. Price 1s.

Redemption from the Curse of the Law: a Sermon preached at Cheltenham, Sept. 13, 1820, at the Opening of the new Meeting-house belonging to the Baptist Church under the Pastoral Care of the Rev. Mr. Walton. By John Ryland, D.D. Published by Request. Forty-two Pages. Sewed.

We recommend to our readers these Sermons, as not unworthy of our highly respectable Friend. We would have given some excellent extracts from them; but the Author is so well known in the religious world as to render it unnecessary.

LITERARY INTELLIGENCE.

Just Published.

Important Questions recommended to the serious Consideration of Professing Christians of all Denominations. By the Rev. John Townsend, Bermondsey. Price 3d.

True and False Religion Practically Considered: showing the Causes and Cure of Spiritual Declensions in Heart and Life, and the best Means to promote *Vital Godliness*. Every Part proved from the Bible, and confirmed by Quotations from great Divines, and the Dying Sayings of eminent Saints, up to 1820. By the Rev. G. G. Scraggs, A.M. Minister of Union Chapel, Poplar.

Dr. Chalmers's (of Glasgow) Christian and Civic Economy of large Towns, Nos. 5 and 6. "On Church Patronage," 8vo. Price 2s. *Published Quarterly.*

Dr. Chalmers's Discourses on "The Application of Christianity to the Commercial and Ordinary Affairs of Life." 8vo. Price 8s. Bds.

Mr. Dudley's Work on the System of the Bible Society, which has been delayed by the severe and long-continued illness of the Author, is now *in the Press*, and will be published with all possible expedition.

Intelligence, &c.

AMERICA.

The Baptist General Convention in the United States has published a quarterly work, entitled, "The Latter Day Luminary," of which they have sold of the first volume the amazing number of 91,000 copies. But this will excite no surprise when it is known, that there are in connexion with the Convention 145 associations; 2848 churches, and upwards of 2000 ministers. There had been baptized in the year 1819-20, in 83 associations, 7313; and it was supposed there were not fewer baptized in *all* the associations than 15,000. They add, "these estimates may be considered as falling below the real number!"

From the report of the Committee to the General Convention assembled at Philadelphia April 26, 1820, it appears, that they are pursuing their labours among the Aborigines of the country: there are seven or eight Missionaries who are devoted to that work; and it is recommended by the Committee, "that in order to the reform, civilization, and (with divine blessing) the ultimate conversion of the Indians to the faith of the gospel, it is of the first importance that Missionaries fix their abode in the midst of the tribes, mingling with them in daily conversation and habits, to conciliate their esteem, and establish their confidence."

It has been thought by many, that Mr. Judson and his colleague missed their way by taking the course mentioned in our last number, of soliciting from the Emperor of Burmah *permission* to preach the gospel in his dominions.

The reasons of their conduct will be explained by an interesting letter, which we are obliged to postpone till next month.

Extract of a Letter from a Baptist Minister in Nova Scotia, to a Minister of the same Denomination in England.

Chester, Nova Scotia, March 2, 1820.

At my first arrival in this country, about three years ago, I was a good deal discouraged, finding the people rude and ignorant, especially in religious matters, and some of them a good deal tinged with enthusiasm; especially in those parts where they have little access to preaching. Yet I trust there are considerable numbers who know Christ and the power of his resurrection, and whose religious sentiments are correct. And in some instances the powerful effusions of the Divine Spirit have appeared very remarkable. I will mention a few instances since our Association, June 24, 25, 1819.

In July I was invited to St. Martin's in New-Brunswick, to assist in forming a church. When we first entered on this business, several persons, who before had entertained unfavourable opinions on this subject, were led to see the propriety of church order and discipline, so that though at first there were only eleven persons willing to unite together in fellowship, yet at the second meeting there were thirty-eight members; these were all, but one, that had been baptized in that neighbourhood. They have not yet had constant preaching; but while we staid, many sinners were awakened to a sense of their danger. We had preaching every day, during the fortnight that I staid. I baptized nineteen persons on a profession of faith before I sailed from that place, and left many more mourning under the burden of sin, though there are but thirty families in the place. I lately formed a church in Windsor, where there has been a remarkable revival: about sixty appear to have experienced a work of grace within a few months. In Cornwallis, where brother Manning labours, about a hundred have lately made a profession. I have lately visited Nicton a second time, where is a large church, to which eighty have been lately added; and nearly as many more in Wilmot. Both these places are supplied with Baptist preachers. There is a revival of religion in Horton, where I was three weeks ago, and twenty-one were newly set at liberty. The Lord has displayed the power of his grace in and near the town of Halifax, which I lately visited, and find a hundred and fifty have been baptized within eight months, by brother Burton; a hundred and thirteen were added the year before, and a hundred and twenty the year before that, who gave hopeful evidence of a work of grace on their hearts. This is the Lord's doing, and it is marvellous in our eyes.

Early this winter, on my way to Li-

verpool, I came to Chester, where there is a Baptist church. A prayer-meeting was appointed the next day; and in consequence of a stranger's being to preach, the house was crowded. I enjoyed much freedom in delivering an exhortation, and almost every eye was bathed in tears. The eldest daughter of Mr. Dimmock the minister, and the second daughter of David Crundil, Esq. were powerfully impressed with a sense of their lost condition. I staid here two weeks, during which season conviction became so general, that business was almost suspended. Eleven have been baptized, and we expect fifteen more next Lord's day. Perhaps there are thirty more under deep impressions; and every day there are new instances of awakening and joy.

DAVID NUTTER.

PORT OF LONDON SOCIETY

For promoting Religion among Seamen.

ON Tuesday, the 13th of February, was held at the Freemasons' Hall, Great Queen-street, a Public Meeting of Noblemen, Ladies, and Gentlemen, interested in the religious instruction of British Seamen. The meeting was numerous and highly respectable. The chair was taken by the Right Honourable John Charles Villiers, M. P. who was supported on his right by the Earl of Rocksavage, and on his left by the venerable and respected philanthropist Mr. Wilberforce. On the platform were Joseph Butterworth, Esq. M. P. Mr. Stephen, Master in Chancery, The Honourable and Rev. Gerard Noel, Admiral Spranger, and other eminent characters. The Treasurer, R. H. Marten, Esq. read letters from The Right Honourable the Chancellor of the Exchequer, and Lord Gambier, excusing their absence, but inclosing donations in aid of the important object of the Society. The speakers were, the Earl of Rocksavage, Dr. Thorpe, Mr. Wilberforce, J. Stephen, Esq. Admiral Spranger, Lieut. Saunders, The Honourable and Rev. Gerard Noel, Rev. Mr. Allen from Tenessee in North America, the Rev. George Thorn, District Minister of Caledon in South Africa, Rev. Mr. Stratton, W. Cooke, Esq. &c. &c. &c. The Rev. Henry Lacey read an animating address from the Committee, stating the importance of the object—the growing influence of religion on the minds of seamen—the cheerful, regular, and exemplary attention of seamen on public worship at the Floating Chapel—the numerous instances of other Ports, both domestic and foreign, having, in imitation of London, openly taken up the cause of religious instruction of Seamen—and the well-grounded hope entertained that the efforts in the metropolis of Great Britain will, by their influence, result in the improvement of the morals of sailors in most parts of the world. The Treasurer read a letter which he had received from the Rev. J. Pint, Corresponding Secretary to the "Port of New York Society, for the promulgation of the Gospel among Seamen," with encouraging accounts of its prosperity, and that the Ports of Boston, Philadelphia, and Charlestown, had fitted up temporary places of worship for seamen. The speeches expressed the most confident hope, that now there was a commencement of direct and kind attention to the religious instruction of seamen, it would be carried on with increasing success—that the gratitude of all ranks of the community was due to seamen, as such, and that the exertions of Christians ought now to be redoubled to make up the long arrears of debt to the souls of this long-neglected class of our fellow-subjects. A hope was expressed, that the Church of England, many of whose pious and benevolent members had supported the Port of London Society, by liberal donations, although begun and conducted by Dissenters, would, ere long, have a ship fitted in the Thames as a chapel for sailors, members of that communion. There were many masters of merchant-ships, and a goodly number of seamen, present, which rendered the meeting more interesting. Many donations were handed to the Treasurer, and a good collection was made, in aid of the funds of the Society.

THE GREENOCK SEAMAN'S FRIEND SOCIETY.

WE learn with sincere pleasure that this Society has made excellent progress toward the noble purpose for which it was formed. Such was the zeal of the good men who felt for the eternal interests of our brave seamen, that they pursued their object by holding meetings every week.

The sloop of war which had served in the Clyde for the purposes of the Marine School, was solicited of Government, and liberally granted to the gen-

tlemen who were on the Committee, to be transformed into a chapel for the use of the numerous seamen frequenting the Port of Greenock.

The whole main-deck has been lifted several feet; the gun-deck is the floor of the chapel, which now occupies the entire length of the vessel, and several hundreds can be commodiously seated within the reach of the preacher's voice.

Preaching is always once a week on board; and when opportunity will permit, more often. Seamen attend willingly, listen attentively, and the sight of hardy faces bedewed with the tears of contrition is not unfrequent. The vessel is moored near to the new Custom-house. When the vessels which took out the numerous emigrants to America were about to depart, these were collected, and with the seamen in the port, formed large assemblies, to whom the Rev. Mr. Edwards, and other ministers in Greenock and the neighbourhood, preached with manifest effect. It is intended to form a Sunday School on board the chapel, for the evening instruction of the lads training for a sea life.

The Committee have in purpose, and are taking the necessary steps, to prevent, if possible, the enticing of seamen, newly arrived, to houses where their property and their morals are equally endangered; and to induce them to use in preference other lodging-houses on shore of far better character, and on the good conduct of which dependence may be placed.

The Committee, following the example of the London Merchant Seamen's Auxiliary Bible Society, add also to their other good efforts, an inspection of vessels outward bound, that the crews take to sea for their instruction, and for the improvement of their many leisure hours, a suitable supply of the holy scriptures, and of the religious tracts.

May the blessing of God rest on these labours, and the pleasure of the Lord abundantly prosper in their hands!

HOME MISSIONARY SOCIETY.

The Committee of the Home Missionary Society, feeling deeply for the condition of the neglected Gipsy race, of whom *eighteen thousand* are wandering through this country, earnestly entreat the Christian world to come forward in support of measures for the amelioration of their condition. This people have been wonderfully preserved, a distinct people, for the space of four hundred years, having been expelled from India about that space of time, and scattered all over Europe, Asia, and Africa. It is ascertained by Oriental scholars, that they speak, not a cant language, but the same as that spoken by the Suder caste of India, whom they resemble in person, manners, and habits. The circumstance of their speaking the same language amongst all their tribes in every country, as well as that of their aborigines in the East, may be most favourable for the circulation of the scriptures, and diffusion of oral instruction; and being so widely scattered among all nations, whose languages are spoken by their different tribes, they may also be the instruments of much good among others, and well repay the privilege of sojourning among them, by scattering among them that wealth which surpasses the riches of Golconda and Peru. It is proposed to form *a Branch Society* to that for Home Missions, which will both leave the funds for village preaching untouched, and afford an opportunity to those persons to contribute, who may be favourable only to the promotion of morality and education. Any information or subscriptions, forwarded to the Home Missionary Rooms, 18, Aldermanbury, will be gladly received.

BAPTIST ITINERANT AND BRITISH MISSIONARY SOCIETY.

Extract of a Letter from the Rev. Thomas Tilly to the Secretary, dated January 8, 1821.

"My dear Sir,

"I write to acknowledge the receipt of a parcel of Reports, Tracts, &c. which were very acceptable, and will, I hope, prove very useful, as the Tracts will be distributed among those who never hear the gospel, and may gain access where a living teacher cannot. I am happy to inform you, that we have at length accomplished an object at which I have been aiming for years past; i. e. the formation of a Baptist Itinerant Society for this county, (Hants.) You will be pleased to hear that at Anmore, Southwitch, and several other places which are regularly supplied, the attendance

is very good, and would be much larger if the places would contain them. *At Lake-lane,* the Sunday-school continues to prosper; *nine* persons have lately been baptized at that place, and we expect that a church will shortly be formed, and a minister settled over them.—Thus I hope 'your zeal has provoked very many,' and that the cause in which you take so deep an interest, will be yet more extensively promoted.

I remain, dear Sir,
Yours most affectionately,
THOMAS TILLY."

It is always with peculiar pleasure that we report the formation of District Societies in the country, being fully persuaded that those who reside on or near the spot, have the best means of ascertaining the moral and spiritual wants of their own neighbourhood; and also of aiding and encouraging those who go forth to labour under their own immediate inspection, with an interest and feeling which no testimony of others can produce.

The Committee have to acknowledge with gratitude the following contributions, and regret that it is not yet in their power to state where the "Extra Itinerant" will be stationed, as the claims of different places appear equally urgent and deserving of regard, while they have not yet met a suitable minister who is disengaged. They would therefore most earnestly implore their Christian friends to "pray the Lord of the harvest, that he would send forth more labourers into his harvest;" and also continue and increase their liberal contributions for the support of those who now are or may hereafter be called to the work.

The following donations are for the support of an Extra Itinerant. *(See our Report in the Number for December last.)*

	£	s.
A liberal Friend, who proposed the measure, per Secretary	5	5
Auxiliary Missionary Society at Braytford, per Mrs. Smith, Treasurer	5	5
Deakin, Mr. John, of Birmingham, per Secretary	5	5
Davy, Mrs. Norwich, per Mr. Cozens	5	5
Davy, Miss, Ditto, per Ditto..	5	5
Friend, A, Ditto, per Ditto..10		10
Ditto, per the Rev. John Dyer	5	5
Friends, A few, at Northampton, per B. Shaw, Esq.....	5	5
Friends, Two, at Whitchurch, (Hants) 10		10
M. G. R. per Secretary	5	5
Also for the general objects of the Society.		
Key, Thomas, Esq. near York, per J. B. Gurney, Esq..... 25		0
J. H. and Son, per Secretary	6	6
Mayo, Mr. Coventry, (omitted in the last Account).....	1	0
Collected by Opie Smith, Esq. of Bath 26		12

NOTICE.

THE Rev. Robert Hall is expected to preach on Wednesday Morning, March 21, at the Rev. S. Hillyard's Meeting-house, Bedford, a Sermon for the benefit of the Baptist Missionary Society. An Auxiliary Missionary Society for the County of Bedford is expected to be formed, and a Sermon to be preached in the afternoon and evening of the same day.

Poetry.

ON SEEING A CROCUS,

The blowing of which was prevented by severe Frost.

BEHOLD this little drooping flower,
The transient beauty of the bower.
It fain would blow, our eyes to charm,
But piercing winds its power disarm.
Is not this flower an emblem true,
My christian friends, of me and you?
Plants we are call'd of righteousness,
Set by the hand of sovereign grace;
But oft our prospects are o'ercast
By Satan's storms, or sin's chill blast;
Corruptions too, with mighty power,
Try hard to crush the coming flower.
But courage, friends, the text stands good;
Your life is hid with Christ in God.
'Tis hid, not lost. O blessed word,
Safe kept by our redeeming Lord!
And if our God and Saviour live,
So certainly shall we revive:
The plants of grace he will adorn
On the great resurrection morn.

H——T.

Woolwich.

ERRATA.—Page 96, line 29; *for* "was common" *read* "had commenced."
Line Penult. *for* "380 lbs." *read* "300 lbs."

Irish Chronicle.

Extract of a Letter from Mr. Stephen Davis.

Clonmel, January 22, 1821.

MY DEAR SIR,

I mentioned in a late letter to our esteemed friend Mr. West, which I expect he forwarded, that the Popish archbishop who resided at Thurles was deceased, and the church, chapel, nunnery, and market-house bells were kept ringing night and day, from Saturday until his funeral on Tuesday, to our great annoyance; and all the shops in the town were closed, especially on the day of his burial; and notwithstanding the day was very wet, the body was carried round the town in a slow procession, attended by about forty priests in white scarfs, with the Protestant ministers, one on each side of the new archbishop, and a numerous concourse of people; after which he was buried with great ceremony under the gallery which the nuns occupy in the chapel. I did not go to the funeral, that I might not be considered as countenancing in any manner their superstitions. But on the abovementioned day, (the 17th,) there was the first month's mind, (as it is called,) and high mass was said at the chapel for the soul of the deceased prelate, by an archbishop, assisted by four bishops, and more than 100 priests; and a vehement oration was delivered from the pulpit, in English, in praise of Dr. Bray: after which the bishops, who were previously robed at the altar before all the congregation, which consisted of some thousands, were conducted within a railing in the body of the chapel, where a coffin was placed upon trestles, to represent the deceased, when fresh prayers were offered by the archbishop, and chaunted by the choir; after which a procession was made round the empty coffin, and the archbishop sprinkled holy water in profusion, and then made another procession with the holy incense; and when all was gone through, the bishops were again conducted to the altar, and disrobed in great ceremony, and the assembly was dismissed. The priests afterwards dined together at the inn.

But you will be particularly grieved to understand that the shops (without any exception) were all closed upon this day also, and the day was more religiously observed than the Sabbath is at any time. Indeed the Protestants are very few, and it would certainly have offended their neighbours, and it might have injured them in their business if the shops had been opened: but it is most lamentable that such a countenance should be afforded to the delusion of purgatory, as though a departed soul could be benefited by such fooleries; and I greatly fear the example of the Protestants must have a tendency to confirm their Popish neighbours in their dangerous superstitions. Indeed I am sorry to say, that after all the preaching they have heard, there are scarcely any of them that can bear to hear a word against Popery, in public or private; and if any conversation (however mild) is held upon those subjects, and a Popish servant comes into the room, it is invariably hushed in a moment, lest they should be offended, though the papists are by no means so cautious and timid. The truth is, and it ought to be seriously considered, that in every direction within the compass of my knowledge, and of others Protestantism is rather on the *decline* than otherwise; for if we have done something, the papists have done, and are doing *much more*, and are increasing in respectability *and favour* in the eyes of their Protestant neighbours every day: and unless they are met with something like corresponding exertions on our part, and, above all, unless "the Spirit is poured out from on high," "the man of sin" must continue to reign, and be more triumphant than our brethren in England seem to imagine. "Attempt great things, and expect great things," was the motto of the venerable Carey; for unless prayer and exertion go

together, no success can be expected. I am a most weak creature, and I feel it increasingly, and sometimes in a most oppressive way; but I can truly say, I have done what I could, and I love my work, and am desirous to spend and be spent for Christ; but we want *more labourers for Ireland*, and England must bear the chief expense, and thus secure to herself the honour, while God has all the glory. The Schools are certainly doing good, and we know also the gospel will not be preached in vain, but must in every instance be the savour of life or death, and sooner or later Jesus will take to himself his great power, and reign over Ireland, and all the earth. Let us, therefore, hear his own direction, by his Spirit, in the apostle, "Be ye steadfast, immovable, always abounding in the work of the Lord," &c. I intended to notice my late excursion, but must leave it to the next letter.

Letter from a Sabbath Irish Reader.

Collooney, Jan. 2, 1821.

REV. SIR,

The happy effects produced by the last quarter's Sabbath Reading, impels me to lay before you an abstract of the mode I adopted. I called meetings at the houses of Thomas M'M. and B. L. where I classed them, holding the Irish Bible in my hand, and each of them looking into their Irish and English Testaments, desiring them in their turn to ask me any question concerning their eternal welfare; and referring them to their Testaments to know whether the answers I gave them were correct or not.

Question by Thomas M'M. "Will good men be saved for their obeying the commandments?" Answer. "By the deeds of the law there shall no flesh be justified in the sight of God, for by the law is the knowledge of sin." Rom. iii. 20.

Question by B. L. "Why were the commandments given, as they could not save us?" Answer. "They were added because of transgression, that every mouth may be stopped, and all the world become guilty before God." Gal. iii. 19.

Question by P. Q. "Why do men think that they are to be saved by their moral virtues?" Answer. "Because the heart is deceitful above all things, and desperately wicked; and again, they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Question. "How can we ever expect to be saved, in that case?" Answer. "There is hope in the Gospel, which God has sent to give light unto them who sit in darkness, and in the shadow of death; to guide our feet into the way of peace." Jer. xvii. 9. Rom. x. 3. Luke i. 79.

Question by A. M'M. "What is the Gospel?" Answer. "It is good tidings of great joy. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Luke ii. 10. 1 Tim. i. 15.

Question by J. R. "How can Christ's salvation come to us?" Answer. "By faith: Believe on the Lord JesusChrist, and thou shalt be saved. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins. He redeemed us from the curse of the law, being made a curse for us, and put away sin by the sacrifice of himself, thereby fulfilling the whole law, that his righteousness might be imputed to us, and we in him become perfectly righteous." Acts xvi. 32.—x. 43. Gal. iii. 13. Rom. iv. 24.

Question by E. M. "How can the righteousness of Christ come upon us?" Answer. "By faith: Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4.

Question by J. F. "How can one who is a great sinner have peace of mind if he does not confess to a priest?" Answer. "By believing in Christ, who says, Come unto me all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28.

Question by B. H. "Will Christ accept of all who come to him for salvation?" Answer. "The invitation is, Whosoever will, let him take the water of life freely. Him that cometh to me, I will in no wise cast out." Rev. xxii. 17. Luke vii. 37.

Jane M'M.'s question. "While we continue in wilful sin, will Christ's salvation profit us?" Answer. "Except we repent, we must all perish." Luke xiii. 3, 5.

Question by T. M. "Was that to do penance?" Answer. "No; there is in true repentance a change of heart, a godly sorrow for sin, a forsaking of it, that we may serve the Lord in holiness and righteousness. And again;—to have Christ formed in us, to put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and to be renewed in the spirit of our mind, and put on the new man, which, after God is created in righteousness and true holiness." Zech. xii. 10. Luke i. 75. Eph. iv. 23, 24.

Question by A. C. "How may we learn to behave so as to please God always." Answer. "From the holy scriptures, which are profitable for doctrine, for reproof, for correction, for instruction in righteousness; for faith cometh by hearing, and hearing by the word of God." 2 Tim. iii. 16. Rom. x. 17.

Question by P. K. "How can men

understand the scriptures who don't go to college?" Answer, "If any lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." James i. 5.

It would fill a volume to state all their questions, which they study to meet me with, on every Sabbath. These means have been particularly blessed, to the edification of the above persons, who are all convinced of the error of their ways, (except K. and F.), and three of them converted to the clear light of the gospel, who now plead their own wretchedness, and his atoning blood for acceptance; and are neither afraid nor ashamed to declare to their neighbours, that God is well pleased in the way of salvation he has appointed, whereby his justice is satisfied, his law fulfilled, his mercy reigns, his grace triumphs, the sinner is saved, and God in Christ glorified. Those in this vicinity, who were formerly brought to a knowledge of the truth, adorn the doctrine of their Saviour to the present moment.

I visited a priest, at William Moor's request, who told me, as long as he should be continued in the priesthood, he would neither please men, nor deceive the people; but would publicly announce that Christ was the way, the truth, and the life; and that none cometh to the Father but by him: and that there was no salvation in any other: for there is no other name under heaven given among men, whereby we must be saved. He reproved me for not coming to see him often, said that he should soon be removed, and that he would find himself happy in conversing with a man who loved the scriptures.

I remain, with very high esteem, Rev. Sir, in best bonds, your faithful and very humble servant,

JOHN O'BRIEN.

A Report of the State, Condition, and Number of the Schools in the County of Clare, and Town of Nenagh, in the County of Tipperary, established by the Baptist Irish Society, made by their Inspector James Vaughan, to the first Day of January, 1821.

Teachers' Names.	Schools.	Total Oct. 1, 1820.	Present. Dec. 19, 1820.	Readers	Spellers.
Laurence Guerin	Scariff	70	68	23	45
John Eyre	Moynoe	71	56	14	42
John Molony	Tomgraney	72	67	38	29
John Sexton	O'Gomiolloe	96	53	18	35
Thomas Rutledge	Aughnish	70	36	12	24
John Gunning	Killurane	68	36	20	16
John Killeen	Broadford	140	118	38	80
James Byrne	Beaudyke	67	36	14	22
James O'Dea	Clare	112	73	31	42
Patrick Ryan and John Brett	Nenagh	296	154	30	124
	Total	1062	697	238	459
Female Schools.					
Margaret Bran	Scariff	26	21	8	13
Ellen Dinan	Tomgraney	25	20	3	17
	Gross Total	1113	738	249	489

Readers of the Irish Testament.

Anthony M'Namara.
Andrew Bradley.
Thomas Farrell.

JAMES VAUGHAN.

January 2, 1821.

I HOPE to meet with the indulgence of the Committee of the Baptist Irish Society, while perusing my Report of the Schools established by them in the county of Clare, and town of Nenagh, in the county of Tipperary, to the end of the quarter, commencing the 1st of October last, and concluding the year 1820; and it affords me great satisfaction to report the sensible improvement of the scholars in these schools during my last inspection of them, which concluded on the 19th of last December; and I am certain that the number would be as great then as in the middle of last summer, if the little creatures had covering sufficient to guard them from the severity of the weather. The portions of scripture committed to memory has been taken down by Mr. Thomas, in my presence, about the middle of last November, which I conclude the Committee have long since received. Indeed, the daily and constant reading of the New Testament has, even now, made such an impression on the minds of the scholars as will not be effaced during their lives. And some of the parents (during the progress of my last inspection,) told me, that they at night make some of their children relate to them an account of the birth, miracles, passion, and resurrection of our Saviour, which delights and affects them very much. The masters are diligent and attentive to their duties; and no exertion of mine has been spared or wanting to make them so. The Female Schools are going on as usual. The Irish Readers of the Holy Scriptures, besides reading them in the houses in different Townlands, (an account of which they have given me,) employ themselves in teaching young men to read the Irish; all of whom have requested to get Irish Testaments, for the purpose of reading the scriptures in their respective habitations to their families and neighbours, which Mr. Thomas promised to furnish them with. I am very unwell with a cold, attended with a troublesome cough, which I caught during my late inspection. That every individual of the Society, and their friends, may enjoy many happy returns of the new year, is the sincere wish of their faithful and obedient servant,

JAMES VAUGHAN.

From a Gentleman who superintends a School.

Guryhill, Dec. 31, 1820.

DEAR SIR,

I have great pleasure in informing you, that notwithstanding the opposition of the Roman Catholic priests, the children still attend as well as we can expect at this season; and that I have no doubt but by persevering in the steady method we have hitherto pursued, without interfering with the religious opinions of the children, we shall maintain the confidence we have gained over the minds of both children and parents. I am, yours truly,

W. O'NEEL.

Extract of a Letter from the Rev. Josiah Wilson.

Ballina, Jan. 22, 1821.

SOME of the priests, who are so violently opposing the Bible, and Bible Schools, (as they contemptuously, but very properly call our Schools,) are endeavouring, in compliance with the advice of the Pope, to establish some of their own, and to raise the means for supporting them from their congregations. But as the poor are not exempted, some of whom are requested to give from two and sixpence to ten and sixpence per year, they very much complain of it as of "a burden grievous to be borne."

It ought to be mentioned, to the honour of several other priests, that so far from giving opposition to the Bible Schools, they most heartily encourage them: and I add with pleasure, that within the last two months I have received applications from two priests to establish Schools in their respective parishes. You see from these statements that a difference of opinion exists among the Roman Catholic clergy on the subject of *scriptural* education for the poor children.

Notwithstanding the very violent opposition that has been given to the Schools, its influence has been but partially felt; and I feel confident even this will not be of long continuance. I do not, however, expect such a work to go on without opposition: this we have no reason to expect; but "go forward" is the word of command; and "be thou faithful unto death" is the injunction. That *we* may obey both is the prayer of

Yours affectionately.

The Committee acknowledge the kindness of the Committee of the British and Foreign Bible Society, in voting them, at their late Meetings, 100 Irish and 100 English Bibles, and 500 Irish and 500 English Testaments.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

We feel much pleasure in being able to lay before our readers some extracts from a speech delivered at the late Anniversary of the Bath Church Missionary Association, by that distinguished friend of Missions, William Wilberforce, Esq. M. P. We insert them, not merely on account of the tribute of affectionate respect paid to our venerable friend Dr. Carey, but in the hope that good will result from the diffusion of those excellent and impressive sentiments contained in the concluding part of the extract. We earnestly recommend them to the serious attention of our readers. We hope they will excuse us for adding, that if they should be *acted upon* by all who peruse our pages, the pecuniary difficulties of the Mission would instantly vanish.

"I cannot look at India without peculiar delight: *there* we see the god of this world having entrenched himself as it were within a line of circumvallation, having marked the territory as his peculiar domain, having drawn around him fences and barriers against the admission of heavenly light; and thus surrounded and intrenched, he seemed to bid defiance almost to the God of Love himself—triumphing both over the understandings and the hearts of his wretched victims, gaining a victory even over the instincts of our common nature—for *there*, Sir, children were seen, not to *support* their aged parents, but to *destroy* them; *there*, even the mothers were seen to sacrifice their darling infants by willingly exposing them to an untimely grave, throwing them to be devoured by sharks and alligators. *There*, these things were going on; and going on, too, without exciting even a sentiment of disapprobation, or any feeling of revolt. But what a change do we *now* begin to witness even in that region which the god of this world seemed to have appropriated to himself! That chosen region has become as it were the arena of a grand and decisive conflict: there we NOW find the gleams of light beginning to penetrate in what was a wilderness, (nay, a million times *worse* than a wilderness;) symptoms of vegetation now begin to appear; and the desert begins to bloom and blossom like the rose, and exhibits every where freshness, fertility, and beauty.

"It happens here, also, that in the *means used* in effecting this great work, we see the marks of the Divine Hand. It would have been natural for us to expect that it would have been achieved in a very different way, by the united efforts of *many* religious Societies; but, in fact, we find these great effects to have been principally owing, *hitherto*, to the exertions of *one*, and that, in its origin at least, not the most rich or powerful; and one of its brightest and most useful ornaments a poor ignorant mechanic (I allude to Dr. CAREY.) We see him, rising from that poverty and that ignorance to a degree of knowledge, and then to a degree of usefulness, which was scarcely ever before attained amongst the sons of men. When I see this, I seem to see a second time the god of this world foiled by the weapons of the Spirit; I seem to see an exemplification of that text, that 'the weakness of GOD is stronger than men, and the foolishness of GOD is wiser than men.' I see this giant Goliath vanquished by a peasant child with a sling and a stone, seeing, as I do, Dr. Carey, from his knowledge and skill in the Asiatic languages, affording the greatest and most valuable assistance to the cause of Christianity, and rendered an instrument of diffusing perhaps ultimately more happiness than any of the sons of men who have been most distinguished as the benefactors of our species.

"There is one consideration on this subject which I would beg to propose. I think mankind, in their way of viewing it are apt to consider the support of Missions as if they had an OPTION in the case. Now I must frankly state, that, *not to do to the very utmost of our power, both in substance and influence, and in every possible way to assist this cause, is to be wanting in our* DUTY. And it appears to me, that if we could see before our eyes, the cruel practices which still prevail in India (if I *say* less about *Africa*, it will not be thought that I *think* less,) I am persuaded that it would overcome the reluctance of any person who is unwilling to allow that it is our duty to do the best we can for the conversion of the Heathen. I am persuaded that this reluctance can only arise from these things being removed from our perception. It is because we do not witness these things, that we are slow in believing them. I said it was the duty of *every* one to do his very utmost in this cause; and I said this the rather, because we may urge that principle which is sanctioned by Divine Wisdom and Goodness, that it is not the *amount* of what is given, but the *motive* in every thing that is regarded by Almighty God. That thirty shillings, Sir William, which was given by that poor blind girl, of whom my friend told us, is a donation which I doubt not will occupy a principal place in the treasury of God. By Him, things are valued according to their true worth. By Him, I doubt not, that poor girl's contribution will be equally rewarded (might I not say more) than the princely donations of the richest benefactor. Oh Sir! when we look still farther—when we look forward to those scenes when all the distinctions which prevail here shall be done away; when things shall assume their true colour and proper size; then only shall we estimate them according to their real worth. Why Sir, to me it is a delight, that the *poor* are not excluded from contributing to these great and good objects; that the Almighty has given *them* the means of benefiting their fellow creatures: and I confess I know nothing that has ever struck my mind as more base and narrow, than, under the pretence of sparing them their little subscriptions, to deprive them of this privilege, and thus, under the plea of kindness, to degrade them below that level which the common Parent of us all meant that they should occupy — to defraud them of the power of doing good to their fellow-creatures: on the contrary, Sir, when they give according to their means, they assume the true dignity of their nature. Let *all* our exertions then be worthy of the cause in which we are engaged. And in truth, Sir, both you and I feel, it is with the more peculiar pleasure that we attend on occasions of *this* kind, because we can engage in *them* with such unmixed confidence and delight. It too often happens that even the path of duty is painful and dubious, and calls forth conflicting feelings; but, blessed be God, the path in which we *now* tread, is one in which we can go forward with freedom; find in it present peace and joy, with the assurance that it will conduct to happiness and glory. Thus we always find that Christianity scatters blessings on every side of her, in her progress from this world to another. In promoting such a cause, shall we be slothful or lukewarm in our efforts? Oh Sir! in that world to which I have just alluded, how languid will our *warmest* zeal appear, how unworthy our most strenuous exertions! Let us then go forward with increased earnestness, humbly assured that that same gracious Being who has hitherto so remarkably blessed us, will give still greater and better blessings, till at length all the poor wretched heathen shall be cheered with the knowledge of salvation, and we *all*, as the children of one common Parent, shall rejoice together."

LIBERALITY OF A POOR BLIND GIRL.

(*From the Missionary Register.*)

A BLIND girl brought to a clergyman thirty shillings, for the Missionaries of the Society. The clergyman, surprised that she should offer him so large a sum, said to her, "You are a poor blind girl, you cannot afford to give thirty shillings to the Society." "I am indeed, Sir," said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those girls can who have eyes." The clergyman was, of course, very much struck with her answer, and said, "I shall be glad to know how you make that out." "Sir," she answered, "I am a basket-maker; and being blind, I can make baskets as well in the dark as in the light. Now I am sure, Sir, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; and so I think I have proved that I can afford this money, and now I hope that you will take it all for the Missionaries."

Whose heart is not moved by such an instance of exalted Christian charity!

BEDFORDSHIRE.

We are gratified in having to announce, that on Wednesday, March 21, a Meeting will be held at the Old Meeting House, Bedford, to form an Auxiliary Baptist Missionary Society for the County. The Rev. R. Hall, M. A. of Leicester, and the Rev. S. Hillyard of Bedford, have engaged to preach on the occasion.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated

Calcutta, April 25, 1820.

I THINK the cause of our Redeemer is evidently on the increase; we are seldom a month in Calcutta without additions, and the next month I expect to baptize three persons, one of whom was a devotee at Kalee-ghaut, where he actually kept a vow of silence for four years. A pamphlet, I think sent out by Mr. Townley, affected his heart and opened his mouth. When he first came to me he made the most singular appearance imaginable, being covered with charms and amulets; he wore a necklace made of snakes' bones; and so far were the Hindoos of Calcutta from thinking of his conversion, that when he first walked along the street with John Peter, several of the chief natives came out of their houses and prostrated themselves at his feet. One of the others is a Telinga Brahman, and the other a Dane, the first of that nation we have yet baptized. In a week or ten days more I expect to baptize three soldiers in the Fort. At Beerbhoom a good number has been baptized the last year; at Moorshedabad, or its neighbourhood, brother Sutton has baptized several, and has much encouragement. A greater number has been baptized at Dinagepore and its vicinity than in any other place. Brother Smith has baptized several at Benares; and a letter from him received to day informs me that three others are soon to be added to the church there. At Dacca there have been additions; and at Chittagong the Mug Christians have now kept together, have maintained the worship of God, and edified one another for three years, without a pastor to reside among them. Brother Peacock lately went to them, and his account of them is highly encouraging; so much was he encouraged, that he seems now determined to visit them frequently, and do his utmost to help forward their spiritual concerns. Brother Chamberlain has been very ill, but is considerably better. The printing of his translation, which has been, with several others, delayed through want of paper, is now going forward. Our steam engine is now in operation, and fully answers its purpose, so that we have plenty of paper. In short, accounts from every part of India are encouraging. The printing of the Mahratta Bible is almost finished; the last proof sheet I read finished Micah within a verse or two, and all is printed except the remainder of the minor prophets. The historical books in Punjabee are almost finished; the last proof sheet reached to the seventh chapter of Nehemiah. In Telinga, Pushtoo, and Kunkuna, we are nearly through Leviticus. The New Testament will, within a few months, be finished at press in Goojurattee, Bikaneer, Kashmeer, and Kurnata; and several others are advanced as far as Luke or John.

Through mercy I enjoy tolerably good health; which is the case with us all except my wife, whose weakness is great. Eustace's wife is just recovering from a dangerous illness; last Friday her life was despaired of, but she is now recovering. The American Missionaries have been ordered to quit the Burman dominions; and Mr. and Mrs. Coleman have arrived in Calcutta. Three persons had received the word at Rangoon, and were baptized; this stirred up opposition, and they resolved upon going to Ava, to request leave of the king to propagate the gospel in his dominions. It could scarcely be expected that a heathen king should give that liberty, and he of course refused it, and ordered them out of the country, saying, that though the Burman laws allow all to worship as they choose, yet they allow of no proselyting. On their return to Rangoon, some who had occasionally attended before, came forward and proposed themselves for baptism. This induced Brother Judson to resolve upon staying as long as he could.

Brother Robinson has baptized a Chinese. I received a letter from Brother Bruckner a few days ago; he feels discouraged at want of success. Brother Chater labours much. A son of Christian David, who is now with me, says, that Brother Chater preaches often in Cingelese, and is well attended; and Brother Siers the same in Portugnese. I enclose a letter from my son Jabez, which I received to-day. He is far from any one to help him, but the Lord has kept him hi-

therto; and I trust his settlement at Ajimere will be an ultimate blessing to these parts. Accept my thanks for Hurrion's sermons; and pray give my best thanks to dear Mr. Scott, for his translation of the History, &c. of the Synod of Dort. I would write to him if I could command time; if there be any thing of the work of God in my soul, I owe much of it to his preaching, when I first set out in the ways of the Lord.

Extract of a Letter from Dr. Marshman to Dr. Ryland, dated

Serampore, June 2, 1820.

On the 19th, brother Carey baptized three soldiers in Calcutta, and last Lord's day I baptized three persons there, two of them brahmins. One of them received his first impressions from reading in Calcutta brother Carey's translation of the New Testament in the Telinga language; the other was an ascetic, who lived years in the Sunderbunds, among the wild beasts, wearing a *mala*, (a necklace) made of the vertebræ of serpents. We have four persons before the church at Serampore; three of them to be baptized on Lord's-day. Blessed be God, all the churches around seem to be flourishing.

Extract of a Letter from Dr. Carey to Mr. Burls, dated

Serampore, July 7, 1820.

Last Tuesday evening, an Auxiliary Missionary Society was formed in the Church meeting at the Lal Bazar Chapel. Five young men offered themselves as Missionaries to the population around their dwellings. These act gratuitously. I do hope the funds will enable us to do more at a distance from Calcutta.

The numbers baptized last year in all the churches in India is highly encouraging; and a goodly number are now inquiring the way to Zion, with their faces thitherward.

AJIMERE.

Letter from Mr. Jabez Carey to Dr. Ryland, dated

Ajimere, April 7, 1820.

My dear Sir,

I have the pleasure to acknowledge the receipt of your very kind and encouraging letter, dated the 1st of July, 1818, which I received a short time ago; and can hardly forgive myself that I did not answer it immediately on its receipt. You have no doubt heard ere this that I have changed Amboyna for Ajimere; but the exchange, I am sorry to say, is not much in my favour. While at Amboyna, the Dutch government behaved to me in the most friendly manner imaginable; and I should have returned there with the greatest pleasure again, (as the Dutch government kindly gave me their permission so to do,) had not Ajimere been thought of as a place of more consequence, and where more good might be done in time than at Amboyna. My attachment, to Amboyna, however, I hope will never cease. The respect and esteem of the inhabitants there, I flatter myself, I had in some measure secured, and it gave me the greatest satisfaction to see so many wet eyes when I parted from them; but who thought then that the separation would have been for so long a period as it now appears to me it will be? Ajimere is a fine place, and will soon, I have no doubt, be in a very flourishing state. There is a tank about 7 miles from hence, to which Hindoos come from all parts of the world to wash away their sins, and the pundits here affirm that it's water has more efficacy for that purpose than that of the Ganges, and that it had its existence before the Ganges. The Mussulmen have also in this city a monument raised to one of their saints, to which they come from all parts of the world. They believe this saint has power to do every thing, and therefore make their application to him the same as if he were a God. Both Hindoos and Mussulmen join in paying the highest respect, and even worship to this saint, and I believe this is the first object that I have ever heard of or known, where both join. Both Hindoos and Mussulmen swear by his name, which is Khwaja Saheb. They have also a number of other tombs here, which belong to other inferior saints. I have, after much difficulty, been able to obtain a house, which, with some repairs, will soon be fit to live in. When any good will be done here, I cannot say; may God grant that it may not be very long. I have succeeded at last in forming one school, but not here. It is at Poker, the place where the tank is, where about thirty children attend in the temple of an idol. I am going to make another trial here, to see what can be done. My first, I am sorry to say, failed. I hope success will attend my endeavours this time. I feel a good deal of difficulty to get on, as I have no assistance from any one in power here, which you well know I had in Amboyna. Mr. Martin will, I hope, always be remembered by me with gratitude. My dear and ever valued father, I really think looks older than he is, and I do not know how much longer he will be able to hold out. I need your prayers, my dear Sir, as I am young and inexperienced, and who knows with what temptations Satan may assault me; therefore pray for me, and beg every Christian friend you see to do so also.

SUMATRA.

WE have at length received intelligence of the arrival of our friends, Messrs. Burton and Evans, at this new station. They landed at Fort Marlborough on the 9th of June last; but we regret to add, that soon after, Mr. Burton was taken so ill that his life was despaired of; and what rendered the affliction more distressing was, that this occurred at the time of Mrs. Burton's confinement. He had, however, so far recovered, when the last accounts came away, as to be on the eve of proceeding to the northern part of the island, with a view of fixing himself there. These particulars are chiefly derived from a letter, addressed by Mrs. Burton to a female friend; previous communications from our Missionaries themselves not having come to hand. We hope they may arrive in time for publication in our next Number.

DELHI.

Account of a Journey by Mr. Thompson from Delhi to Loodiana.

(Continued from Page 83.)

KURNAL.

Another day's travelling through the Dhak jungles, with only the miserable though brick village of Ghurounda on the road. Kurnal is a cantonment; it is the abode, I think, of Sikhs of distinction.

Here I had an opportunity of preaching twice to about fifty Europeans of the artillery, the drummers, and serjeants of the native battalion and their families. Three gentlemen requested the scriptures in Persian and Bengalee, for their servants and other natives about them. A few Hindoos solicited the same for themselves.

TERRAWARI *or* TERROWLY.

A short stage, but rendered disagreeable by the road lying through jungles. The village is within the ruins of a town; the population small, and the place dull. Very few Sikhs were to be seen, although their possessions are said to commence here. A pundit, a banker, and a Sikh, came to me at night for the scriptures in Hindee and Punjabee.

THANESHWUR.

A large town, subject to a Sikhsirda named Golab-singha. Connected with this town is Kooroo-kshetra, a famous place, to which pilgrims resort at the eclipse of the sun. Four hundred families of brahmuns subsist upon the gains; these men are well-versed in Sungskrita, but live solely upon their unlawful gains. The Sikhs are very opulent and numerous here, as might have been expected; and well acquainted with the few books they have. In the deportment of this people, there is a degree of forwardness, perhaps not unbecoming their independent character: yet quite free from the insolence and pride that mark the Mussulman.

On my reaching the town, an upper-roomed house was allotted to me, but as it wanted a cookroom, the thanadar conducted me to the fort, (an old Mussulman building,) and gave me my choice of its apartments; placing my baggage in one, I went up to the Mookurba, now a Sikh temple, where I saw Baba Nanuk's Grunth, an immense folio, which was read or chaunted by a young Sikh, but little attended to by the multitude, who thronged about me, and were intent upon questioning and conversing with me. I therefore read out of the "Gospel Messenger" or (as it is in the Punjabee) "Messenger of the *Excellent Book*," and as I proceeded, it led to a great deal of conversation illustrative of the tract.

While thus engaged, a lame boy (turned Mussulman) came in sight, and an old Sikh remarked of him, that "he had probably broken the legs of another during a former birth." The similarity of this remark to that made by the Apostle, "Master, who did sin, this man or his parents, that he was born blind?" made me turn to the 9th chapter of John's Gospel in the Punjabee Testament, and read the account of the blind man's being restored to sight. The 3d chapter of Acts I also read, containing the account of the lame man restored by a miracle, with Peter's sermon on the occasion; giving all glory to God, and shewing wherefore Christ came into the world.

The Sikhs were pleased to hear me read in their own language and their favourite character, the Gooroo-Mookhee.* I had

* "Gooroo-Mookhee," a modification of the Deva-Naguree alphabet, highly esteemed among the Sikhs, from its being that in which the writings of Nanuk, their founder, are written. In this character the Brethren at Serampore have cast a

a great call here for the Punjabee Scriptures, and enjoyed great satisfaction in reading and distributing the word of God in a new language and amongst a strange people.

I may be too credulous, but I certainly think the Sikhs heard and received the word, and talked of the things of God with uncommon interest. All this feeling may die away with the occasion; but my hope is, that as they have the written word with them, it will not lie dormant, but prove sufficient to awaken and save some, before it be consigned to the dust. This is my hope, and I pray that I may both live and labour to realize it. The Sikh Muhunt, an old man, very readily accepted the Punjabee Testament, and promised to teach it to the young Sikhs who attend his school within the temple. The brahmun and pundits of Koorookshetra came in great numbers even for a single tract. I left a volume of the Sungskrita Scripture here with two principal pundits.

(To be continued.)

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fount of types, with which they have printed the New Testament, the Pentateuch, and nearly the whole of the Historical Books, with many tracts in the Sikh or Punjabee language.

Account of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1820, to February 1, 1821, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Cornwall, collected by Rev. F. A. Cox	100	6	8
Hamilton, N. B. by Rev. James Mather	4	0	0
Dunstable, Collection and Subscriptions, by Rev. W. Anderson	22	5	0
Boston, Lincolnshire, Collection and Subscriptions	7	7	0
Olney, Ditto, by Mr. W. Wilson	30	0	0
Reading, Collection and Subscriptions, by Rev. J. H. Hinton	99	5	7
Bristol and Bath Auxiliary Society, on account, by Mr. John Daniel	250	0	0
Glasgow Auxiliary Society, by Mr. Deakin, Treasurer	98	15	6
Youths' Auxiliary Missionary Society	35	0	0
Wallingford Auxiliary Society, by Mr. Field, Treasurer	28	10	6
Hants and Wilts Auxiliary Society, (including £18 15 7½ at Westbury Leigh)	350	0	8
Loughton Auxiliary Society, by Rev. Mr. Brawn	6	12	11
Hull, Subscriptions, by Mr. Carlile	84	0	0
Keppel-Street Auxiliary Society, Subscriptions up to Michaelmas last, by Mr. Marshall	42	0	0
Kent Auxiliary Missionary Society, viz.—			
Seven Oaks, *Second Collection this Year 20 2 6			
Subscriptions 13 1 6	71	16	0
Ladies' Association 38 12 0			
Wellingborough, Subscriptions, by Rev. Mr. Davies	5	0	0
Thornbury, Collection, by Rev. Edward Steane	6	2	1
Oakham, Ditto, by Rev. W. Millar	0	18	0
Eastern District of the South-East Baptist Association in Wales	66	18	0
Trowbridge, Collection and Subscriptions, by Rev. S. Saunders, (including 3 Guineas extra Subscriptions in consequence of the present demands upon the Society)	26	19	3
Bewdley, Baptist Congregation, by Rev. Mr. Brook	3	0	0
Birmingham, Collection at Cannon-Street Meeting, by Rev. R. Hall	54	15	10¾
Northampton, Subscriptions, by Rev. Thomas Blundell	9	13	0
Campsie, N. B. Bible, Missionary, and School Society, by Rev. J. Lockhart	10	10	0
Thrapstone, Collection and Subscriptions, by Mr. Stevenson	23	10	0
St. Peter's, Rev. T. Cramp and Congregation	10	0	0
Exeter, Female Auxiliary Society and Friends	8	4	0
Half-yearly Association of Baptist and Independent Ministers for the Isle of Ely and its Vicinity	4	2	8
Towcester, Penny Society, by Rev. Mr. Barker	7	0	0
Mitcham, Surrey, Subscriptions from Mrs. Pratt, by Rev. J. Elvey	4	2	6

* The first, of £35 2s. 3d. was acknowledged in the Herald for July last.

	£	s.	d.
Sharnbrook, Auxiliary Society, by Rev. Joseph Hindes	6	2	6
Crayford, Auxiliary Female Society, by Mrs. Smith, Treasurer	5	5	0
Hertford, Auxiliary Society, by Rev. W. James	9	0	0
Kingsbridge, sundry Subscriptions, by Rev. John Nicholson	9	5	0
Ridgmount, Subscriptions, by Rev. W. Cuttriss	1	8	0
Princes Risborough, Half of Annual Subscriptions and Donations from the Society in Aid of Foreign Missions ..... 7 16 6 Half of Collection in the Parish Church of Bledlow, in Aid of the above Society, Rev. W. Stephen, Rector 2 7 6	10	4	0
Yorkshire and Lancashire Society, by W. Hope, Esq.	25	0	0
Dalry, N. B. Legacy of the late Mr. John Auld, by Rev. G. Barclay	5	0	0
Unprofitable Servant, (Luke xvii. 10,) by Mr. Burls	100	0	0
Maidstone, Henry Shepherd, Esq. Life Subscription	10	10	0
Mrs. Hall, Cheltenham Donation	10	0	0
Two Swiss Ladies in the Canton of Bern, by Rev. Dr. Steinkopff	5	0	0

The Committee are indebted to the following Ministers and Congregations for *extra Collections*, kindly made in consequence of the Appeal on behalf of the Mission in the Herald for December last. We expect to announce several others next month.

		£	s.	d.
Battersea	Rev. Joseph Hughes, *(and a Gold Ring)*	22	8	9
Chelsea	Owen Clarke	7	10	7
Fetter-Lane	J. Elvey	15	0	0
Burton-Street	J. Belsher and J. Edwards	15	17	7
Walworth, East-Street	Richard Davis	8	10	6
Grafton-Street	W. Williams	9	5	6
Hammersmith	T. Uppadine	24	7	7
Clapham, Rev. J. Philipps, including two Life Subscriptions, viz.— Mrs. Mary Horsman, Clapham Common ..... 10 10 0 John Blackett, Esq. West Smithfield 10 10 0		88	10	6

Plymouth Dock, Church at Morice-Square, remitted by Mr. Pinsent	10	0	0
Banbury, Friends at, by Rev. W. Gray	13	2	0

FOR THE TRANSLATIONS.

Glasgow Auxiliary Society, by Mr. James Deakin, Treasurer	52	13	6
Edinburgh, Baptist Church, by Messrs. Braidwood and Peddie, Pastors	25	0	0
Hants and Wilts Auxiliary Society, by Rev. John Saffery	51	2	0
Wigan, Female Society, by Mrs. Brown	8	0	0
Newcastle, Penny a Week Society, by Miss Angas	14	0	0
Saltcoats, Female Bible and Gaelic School Society, by Rev. G. Barclay	9	0	0
Irvine, Bible Society by Ditto	5	0	0
Female Bible Society by Ditto	5	0	0
Friend, by Dr. Stuart, Edinburgh Donation	10	0	0

FOR NATIVE SCHOOLS.

Glasgow Auxiliary Society, by Mr. James Deakin	23	11	0
Hants and Wilts Society, by Rev. John Saffery	42	1	0
Liverpool Ladies' Society, for a School for Native Girls at *Cutwa*, under the care of Mrs. W. Carey	15	0	0
For Ditto at *Digah*, under the care of Mrs. Rowe	15	0	0
For another, to be formed under the direction of Messrs. Carey, Marshman, and Ward	15	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. John Ball, of New Compton-Street, for a Parcel, containing Magazines, &c. for the Missionaries.

It is intended, in future, to acknowledge the receipt of monies on account of the Mission every month. Whatever may reach the Treasurer or Secretary *in London*, by the 14th of each Month, will be noticed in the next Herald. The publication of *individual Subscriptions* must, of course, as in all similar Societies, be confined to the Annual Report. A deviation from this plan would, to say nothing of other inconveniences, involve the Society in such additional expense as could by no means be justified.

The numerous Subscribers to the Serampore College are respectfully informed, that a complete List of the Donations received for this object will be published, as soon as possible after Mr. Ward's arrival from America, which is expected in the month of April.

We are requested, by Mr. Blundell of Northampton, to state, that the sum of £5 entered as a Donation from him in the Report for 1820, page 67, should have been printed "A Friend. by Rev. T. Blundell."

Any friend of the Mission, who may be able to spare a Copy of No. VIII. of the Periodical Accounts, perfect, will highly oblige the Secretary by sending it to the Missionary Rooms, 9, Wardrobe-place, Doctors' Commons. The full price will cheerfully be paid for it, if required.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.